

OUR LORD'S PROPHECY.

A decorative archway with intricate scrollwork and floral patterns. In the center of the arch is a simple, bold cross. The entire design is rendered in a golden-brown color against a dark, textured background.

LIBRARY OF CONGRESS.

BT 370  
Chap. .... Copyright No. C5

*Shelf* .....

UNITED STATES OF AMERICA.











# OUR LORD'S PROPHECY.

*Matthew 24th and 25th.*

BY

JOHN HARRIMAN CLARK,  
LAKE VILLAGE, N. H.

---

“ And it shall come to pass, that every soul, which will not  
hear that  
PROPHECY,  
shall be destroyed from among the people.”

Acts iii: 23.

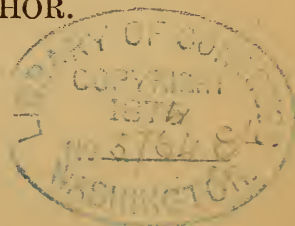
---

*Claremont, N. H. 3*  
PUBLISHED BY THE AUTHOR.

FIRST EDITION.

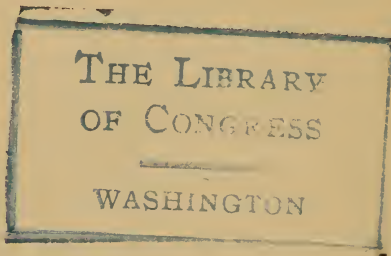
---

1874.



BT370  
.C5

Entered according to Act of Congress, in the year 1874, by  
JOHN HARRIMAN CLARK,  
In the office of the Librarian of Congress, at Washington.



CLAREMONT, N. H.,  
THE CLAREMONT MANUFACTURING CO.,  
MAKERS OF PAPER AND BOOKS.

AB 176 May 35

# CONTENTS.



The Sacred Preface.....	Nos. 1- 7
“When shall these things be?”	
False Messiahs .....	8-10
Religion by the Sword.....	11-13
Great National Judgments.....	14-16
Persecution by the Jews.....	17-23
Apostasy of the Church.....	24-26
This Gospel of the Kingdom.....	27-29
Dispersion of the Jews.....	30-36
Persecution by the Romans.....	37-39
“And what shall be the sign of thy coming, and of the end of the world?”	
Spiritualizers of the Advent.....	40-46
Signs of the End.....	47-53
Advent of the Son of God.....	54-60
The Last Generation.....	61-67
This Age, and that of Noah.....	68-74
Ready and Watching.....	75-77
The Household Servants.....	78-84
Expectation of the Church.....	85-91
The Last Warning.....	92-98
A historic parallel to both questions.	
The Nobleman’s journey.....	99-105
Instructions to the Porter.....	106-112
The Occupying Servants.....	113-115
The Returning King.....	116-122
The Judgment of the World.	
1. The Arraignment.....	123-129
2. The Acquittal of the Sheep.....	130-136
3. Reply of the Saved.	
4. The Condemnation of the Goats.....	137-143
5. Reply of the Lost	
6. Execution of the judgment.....	144



# OUR LORD'S PROPHECY.

*Matthew 24th and 25th.*

## THE SACRED PREFACE.

---

“ And Jesus went out and departed from the temple ; and his disciples came unto him for to shew him the buildings of the temple, ‘ how it was adorned with goodly stones and gifts ’—(Luke). ‘ And Jesus said unto them, see ye not all these things?’ Verily I say unto you, ‘ the days will come in the which ’—(Luke) ‘ there shall not be left one stone upon another that shall not be thrown down.’ And as he sat upon the Mount of Olives, ‘ over against the temple,’—(Mark) the disciples, ‘ Peter and James, and John, and Andrew,’—(Mark) ‘ came unto him privately, and asked him saying, Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?’ ”—(Matthew xxiv: 1-3).

This is the inspired record of the circumstances which led the way for the delivery of this important prophecy.

1. “ *And Jesus went out and departed from the temple.*”

v. 1.

Our Lord and Master, the subject of this record, was born in the city of Bethlehem, in the land of Judea, but grew up to manhood, in the city of Nazareth in Galilee. (Luke ii : 4). His supposed father was Joseph Alpheus, (Luke vi : 15, 16 ; Jude i : and Gal. i : 19) a Prince of the house of David. (Matt. i : 16). His mother's name was Mary, a Princess of the same royal house by another line. (Luke iii : 31). But before the marriage was celebrated between them, the angel Gabriel announced unto Mary the glad tidings, that in due process of time, she should become the mother of a Divine Son. (Luke i : 30-36). At our Lord's birth he was named Jesus. (Matt. i : 25). He was subject to his parents till manhood, and continued with them till he was about thirty years of age. (Luke iii : 23.) He then assumed his Divine office at Nazareth. (Luke iv : 16). Being spotless in life, (1 Peter ii : 22,) eloquent in speech, (Luke iv : 22,) and possessing infinite wisdom, his preaching drew an immense multitude to hear him, or to be healed of their various infirmities. (Matt. iv : 23-25). He continued this ministry for about three and a half years, and had come to Jerusalem to end his magnificent life by a noble sacrifice worthy of his Divine mission.

The opening subject records his coming out of the temple, where he usually taught while in the city. (John xviii : 20). His affairs at this time had



assumed a perilous aspect. The Jewish nation through its legal representatives, had not only rejected his claims to the Messiahship, but had set a price upon his life. Turning from those rejecters of salvation, he predicted their certain destruction. He recapitulated their apostasies, hypocrasies and crimes, by which that nation had forever forfeited the promised inheritance, and concluded his testimony with this burning reprimand, "Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" \* \* \* \* "Behold, your house is left unto you desolate." (Matt. xxiii: 32-38). "And Jesus went out and departed from the temple." This was on Wednesday, in the month of April, in the fourth year of his ministry, and about four thousand one hundred and fifty-five years after the creation of the world.

2. "*And his disciples came unto him for to shew him the buildings of the temple.*" v. 1.

The temple stood upon the top of Mount Moriah, over the place where the patriarch Abraham attempted to offer his son Isaac as a burnt offering. (Gen. xxii: 9). It was there that the Lord answered David by fire, (1 Chron. xxi: 25-30,) and from that time onward it became the place of the national sacrificial worship. There Solomon built the first temple, which, after being pillaged by the

king of Egypt, (2 Chron. xii : 9,) was destroyed by the king of Babylon. (2 Chron. xxxvi : 19). During the reign of the Persian monarchs, the foundation of the second temple was laid, (Ezra vi : 3-5,) and finished by Herod the Great. Forty-six years of skillful labor (John ii : 20) had finished the massive structure from its base to the dome. The foundation stones were of an immense size, and fitted and polished in the most perfect style. It made a magnificent show. But it was to the interior that the disciples called special attention.

3. "*How it was adorned with goodly stones and gifts.*" (Luke). v. 1.

The interior of the sacred edifice, after the example of Solomon's temple, was encased in leafing of the precious ores, set with costly gems. Herod, who wished to gain the favor of the nation, lavished upon it the wealth of the State; while the rich vied with each other in the costliness of their votive offerings. A structure so costly and magnificent, attracted the attention and admiration of western Asia. As might be expected, it was held in the highest veneration by the Jewish nation, and they stood ready to sacrifice their lives for the honor of the dwelling place of the Most High. Had the Jews held the Divine requirements as high as they held the temple, *they* might have attracted the sympathy and admiration of mankind. The

disciples felt the national spirit, and they wished the massive building to stand; and to this end, they called attention to its finish and durability.

“ 4. “ *And Jesus said unto them, see ye not all these things? Verily I say unto you, “ the days will come in the which,”* (Luke) *there shall not be left one stone upon another that shall not be thrown down.*” v. 2.

This settled the minds of the disciples in relation to the destruction of the temple, and although saddened by the awful reflection, they bowed submission to inevitable fate. That glorious structure before them must fall, but when? Its beautiful stones must be scattered upon the ground, but by whom? Their nation, meanwhile, what would become of that? These were natural thoughts. The disciples engage our sympathies. There they stood pensive and sad, while their welling feelings found vent in sighs. Our Lord now turned slowly away from them, and passing out of the city at the eastern gate, he ascended the Mount of Olives and sat down, there awaiting their coming.

5. “ *And as he sat upon the Mount of Olives, “ over against the temple,”* (Mark) *the disciples, “ Peter, and James, and John, and Andrew,”* (Mark) *came unto him privately.*” v. 3.

Peter and Andrew were brethren, as were also James and John, and all four of them were fisher-

men of Galilee. They all listened to our Lord's predictions that evening upon the Mount, but only one of them has ever made any allusion to it.—(2 Peter i: 19). After the Holy Spirit was given unto them, according to our Lord's promise, (John xiv: 26,) these listening disciples rehearsed it unto Matthew, Mark and Luke, while they penned it down. But these various records were made separately, and, as Matthew has written more fully upon the subject than either Mark or Luke, we take Matthew's record as the basis of the prophetic descriptions, and then select from the parallels in Mark and Luke's writings, any facts left out of Matthew's, or that would shed more light upon the subjects described. This gives us the prophecy both in form and in fact, as it was delivered unto the disciples by our Lord on the Mount. The subjects of the prophecy are then separated, and each fact in the subjects numbered. This comprehends the order of the prophecy. The object of these disciples in seeking a private interview, was to obtain a more perfect understanding of coming events, of which the destruction of the city and temple formed the first feature. And to give order to their wishes they proposed two questions.

6. *“ And asked him saying, Tell us when shall these things be? ”* v. 3.

This question embraces the leading events of the



first half of this dispensation. There is a definiteness required in this question which our Lord meets by a full description of impending events. The next question was more general.

7. “*And what shall be the sign of thy coming, and of the end of the world ?*” v. 3.

The form of this question includes all the various celestial and terrestrial phenomena that would characterize the age of the final consummation. Three of these disciples, Peter, James and John, had witnessed a representation of our Lord’s advent, (Mark ix: 1–5; 2 Peter i: 16–18,) and had listened to a full description of the end of the world; (Matt. xiii: 38–43) and upon these facts, they base this question. The reply of our Lord is minute and extensive, and embraces the remaining portion of the prophecy. With the prophecy thus arranged under their respective questions, we begin the elucidation of their important subjects.

First question, “When shall these things be?”

#### FALSE MESSIAHS.

“And Jesus, answering them, began to say unto them,” (Mark) Take heed that no man deceive you; for many shall come in my name saying, I am Christ, and shall deceive many. “And the time draweth near, go ye not therefore after them.” (Luke). vs. 4, 5.

This prediction relates to a class of imposters

that should arise during the first ages of the Church.

8. "*And Jesus 'answering them began to say unto them,' (Mark) Take heed that no man deceive you.*" v. 4.

To deceive, is to assume an office, or to teach doctrines contrary to divine truth. As there are very important offices in the work of human redemption, Satan seeks to disgrace them and to subvert the truth, by thrusting forward his men to imitate those whom God has called. This warning to the apostolic age was timely, as it was exceedingly fruitful in false teachers of every grade, as is historically intimated by the Apostles themselves. (1 Tim. i: 20, and 2 Tim. ii: 17, 18).

9. "*For many shall come in my name saying, I am Christ and shall deceive many.*" v. 5.

This is an especial class who claim the Messiahship, and strange to say, they "shall deceive many." This has been remarkably fulfilled as we shall show. As our Lord himself fulfilled every part of the inspired description of the Messiah, how could any one claiming that Divine office deceive the Jews, or the converts from that nation. The reason is obvious. The Jews rejected our Lord through judicial blindness, in relation to his actual birth, life and office. (John xii: 37-41). They supposed that his father was Joseph Alphe-

us; (Luke iii : 23), that he was born in Galilee; (John vii. 41, 42) that he was to assume the office of a Nazarene (Matt. ii : 23); and that he would never die. (John xii. 34). But had they known the truth they would not have "killed the Prince of Life," (Acts iii. 15), neither would the Roman Princes have lent their aid. (1 Cor. ii : 8). These facts were repeatedly told the Jews, but they would not believe them, and so they were left to execute with wicked hands God's prior decrees. (Acts ii : 23). By rejecting the true Messiah they were left exposed to deception and it came.

10. "*And the time draweth near : go ye not therefore after them.*" (Luke). v. 5.

"The time draweth near," for they came up during the apostolic age as said the apostle : "For many deceivers have entered into the world who confess not that Jesus Christ has come in the flesh. This is a deceiver and an anti-Christ. 2 John 7. Some of these are mentioned. In A. D. 45, arose Theudas "who by his fair speeches," observes Josephus, "drew after him a large number of followers, who followed him to the river Jordan, he promising them a safe passage through it: but a troop of horseman sent after them, slew Theudas and dispersed his followers." Twelve years after this, another one gathered about 30,000 men, but Felix the governor defeated them, whereupon their

leader fled into Egypt. In A. D. 135, a most successful one arose who drew a large mass of the nation of the Jews after him; he took up arms against Rome, but after losing upwards of 500,000 of his followers together with one hundred of their best towns, they submitted to the laws of war, and the nation was banished from the land of their fathers. In A. D. 434 one arose in the island of Crete. He promised to divide the sea and give his followers a safe passage through. On the day appointed crowds of them assembled upon a rock that overhung the sea. At his command, numbers threw themselves into the water, of these many were drowned while others were rescued from their perilous situation. In 520 another came up in the same island, but he being a warrior was defeated and slain. Nine years after this, one arose and gained numerous followers. He was crowned king, and raised a large army but was defeated and slain by the Romans. In 721, one appeared in Spain, and in 1137 one in France, and soon after one in Persia, and nine years after that another one came up in Spain. In 1167 one appeared in Fez, and shortly afterward one in Arabia, and soon one beyond the Euphrates. In 1174, one came up in Arabia, and two years after that one in Moravia, and in 1199 another one in Arabia—making nine false Christ's in the twelfth century. These are but a few of those recorded,



but they show the fulfilment of the prediction. The foregoing facts were mostly gleaned from the Encyclopedia of Religious Knowledge.

RELIGION BY THE SWORD.

“ And ‘when’ (Mark) ‘ye shall hear of wars and rumours of wars ‘and commotions, be not terrified’ (Luke) ‘for all these things must come to pass, but the end is not yet. For ‘then said he unto them’ (Luke) nation shall rise against nation, and kingdom against kingdom.” vs. 6, 7.

This prediction relates to the political contests among the nations of the earth for religious supremacy.

11. “ *And ‘when’ (Mark) ye shall hear of wars and rumours of wars ‘and commotions, be not terrified.’*” (Luke). v. 6.

Into this contest the Church was not to enter; her mission was not the sword, but peace and good will to men. These commotions began with the Jews. Reared and educated to regard themselves as first among the nations of mankind they could not endure a master. Rome felt and acted the same way. Two such antagonistic powers could not long dwell in peace. “The mad attempt of Caligula to place his own statue in the temple of Jerusalem was defeated by the unanimous resolution of a people who dreaded death much less than such an idolatrous profanation.” Gibbon v. 1, p. 509.

This began the religious commotions. "From the reign of Nero to that of Antonius Pius, the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene \* \* \* and we are tempted to applaud the severe retaliation which was exercised by the arms of the legions against a race of fanatics, whose dire and credulous superstition seemed to render them the implacable enemies not only of the Roman government, but of human kind." This led to the destruction of the Jewish temple and appointed worship, which was "followed by every circumstance that could exasperate the minds of the conquerers, and authorize religious persecution by the most specious arguments of political justice and the public safety. "Gibbon v. 1. pp. 3, 4 (n 1.) But the Church need not be terrified.

12. *"For all these things must come to pass, but the end is not yet."* v. 6

While the Jews were falling beneath the repeated strokes of Roman vengeance, the Church was silently rising into supreme power. Animated with faith, and encouraged by hope, she kept pressing steadily on until she had overturned the

whole fabric of Roman superstition and planted the gospel upon the throne of the world. The sentiment of the Church at this period, was aptly expressed by Lactanius to the first Christian Emperor. "The eloquent apologist seemed firmly to expect, and almost ventured to promise, *that* the establishment of Christianity would restore the innocence and felicity of the primitive age; *that* the worship of the true God would extinguish war and dissension among those who mutually considered themselves as the children of a common parent; *that* every impure desire, every angry or selfish passion, would be restrained by the knowledge of the gospel, and *that* the magistrate might sheathe his sword of justice among a people who would be universally actuated by the sentiments of truth and piety, of equity and moderation, of harmony and universal love." Gibbon v. 2, p. 254. But the long wished for millenium had not arrived, 'the end' of contests by the sword 'was not yet.'

13. "For 'then said he unto them,' (Luke) *nation shall rise against nation, and hincdom against kingdom.*"

v. 7.

Among the conquerors of the Roman empire of the west, Clovis, the chief of the nation of the Franks, was the first to adopt the faith of Rome and of mankind. Animated by ambition and a

recent conversion, he compelled the Allemanni, the Burgundians, and the Visigoths to follow his example. The chief of the Vandals drew his sword for the same end. Charlemagne, emperor of the west, gave the Saxons, the Huns, and the Frieslanders, the alternative of conformity to Rome, or acceptance of slavery and death. The chief of the Danes compelled the nations of the Slaves and Wends, and a tribe of the Vandals, to accept of the religion of Rome, and to confirm their choice "he demolished the temples and images of the gods, the altars and groves, and commanded Christian worship to be set up." Mosheim, v. 2, p. 208. The Christianization and establishment of the various nations who invaded the western empire, unfortunately established a fatal maxim, that it was just and lawful to compel all people, not only to adopt the Roman creed, but to submit implicitly to the Romish priesthood. From the reign of Charlemagne to that of Charles V, the various Princes and Potentates of Europe have invariably enforced obedience to the Roman Pontiff, and respect and conformity to the rites and institutions of that church. The Great Reformation under Martin Luther sundered the icy chain and emancipated the nations of Christendom.

#### GREAT NATIONAL JUDGMENTS.

"And there shall be famines and pestilences, and 'great earthquakes in divers places, and fearful sights and great



signs shall there be from heaven.' (Luke). All these are the beginning of sorrows." v. 8.

These various and alarming phenomena of nature, were designed for corrective chastisements; "for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. xxvi: 9).

14. "*And there shall be famines and pestilences.*" v. 7.

These are inseparable companions; as unwholesome food always ends in some epidemical disease.

Of famines: One so raged in Jerusalem at the time of its besiegement that one woman ate her child. In A. D. 187, a famine prevailed at Rome, and the two following years. In 311 Cyprus was so visited, and continued for about thirty years. In 310, 40,000 persons perished in England and Wales by famine; and in 378 Wales was again visited by it. In the years 448-9 it prevailed so in Italy that some parents ate their children; and in 534 Italy was again visited by it, and the extreme scarcity continued several years, and swept off a multitude of the human race; in one district alone 30,000 people died of starvation. In 1042, England and France, and Germany, were visited with famine. In 1124 famine so raged in Italy, and so many died of hunger that many were left unburied by the way-side. From 1230 to 1239 it was severe

in France and Denmark. And in 1294 thousands famished in England; and in 1352, 900,000 died by famine in China. But in 1450, 60,000 died of famine in Milan alone. In 1600 it was very general throughout Europe, 500,000 dying in Muscovy alone.

Of Pestilences: Of this destructive element, in A. D. 68, 46,000 people died in Rome of the plague. In A. D. 167, a mortal pestilence swept off 10,000 people daily in the same city. In 375 Wales lost by the plague 43,000; and in 407-8 it ravaged Europe and Asia, and no small part of Africa. In 590 a new disease of fearful mortality sprang up in Egypt, and spread into all parts of the world, and continued for about fifty years. At one visitation of it in Constantinople, 10,000 died daily; and in the same year, England and Ireland, Scotland and France, and the north of Europe were ravaged by it. But in 1005, in connection with famine, it has been estimated that nearly one-half of Europe died of it, as out of 71,000 inhabitants in the city of Damietta only three persons were left. In 1345, another pestilence, called the Black Death, began in China, and swept over the earth with fearful mortality. A few facts will illustrate its fatality. London lost 50,000; Lumbeck, 90,000; Norwich, 30,000; Venice, 100,000; and in the west 20,000, 000 perished in a single year. Forty years afterwards, Europe was again subjected to its fearful

power. The city of Florence was depopulated; and in Brussels 5,000 died daily, so that the place was soon abandoned. In 1580, 500,000 died in Egypt in six months, and then it turned again upon Europe and swept off nearly 500,000 of the human race there. These are but a few of the famines and pestilences that have been recorded, but these show the prophecy herein fulfilled.

15 “*And great earthquakes in divers places.*”  
(Luke). v. 8.

In connection with famines and pestilences there have been great earthquakes in different places. Nine years after the destruction of Jerusalem, there was a great earthquake in connection with an eruption of Vesuvius which buried the corrupt city of Pompeii; but in 107 an immense earthquake destroyed four cities in Asia, two in Greece, and three in Galatia. In 121, one destroyed Nicomedia and Nice, and soon after Nicopolis and Cesarea shared the same fate. In 180, one hundred thousand of the inhabitants of Antioch perished by an earthquake. In 290, Egypt was shaken. In 358 an immense earthquake leveled one hundred and fifty cities, with a fearful loss of human life. In 525, three hundred thousand perished in Antioch; but in 543 the whole earth was shaken. In 1005 Italy was convulsed for three months. But in 1185 a violent earthquake was felt all over Europe, and

thousands perished, a whole city being swallowed up on the Adriatic. In 1426 twenty cities in Spain were destroyed. In 1456, Italy lost by an earthquake, forty thousand persons. Since then others have occurred to swell the tide of human woe. While the earth beneath yawned, the heavens themselves seemed to frown.

16. *“And fearful sights and great signs shall there be from heaven.”* (Luke). *“All these are the beginning of sorrows.”* v. 8.

These celestial phenomena began before the conquest of Jerusalem. “Josephus, in his preface to his History of the Jewish Wars”, says Bishop Newton, “undertakes to relate the sights and the prodigies which preceded the taking of the city: and he relates accordingly that a star hung over Jerusalem like a sword, and a comet continued a whole year: that the people being assembled to celebrate the feast of unleavened bread, at the ninth hour of the night, there shone so great a light about the altar and the temple that it seemed to be bright day, and that it continued for an half hour; that at the same feast a cow led by the Priests to be sacrificed, brought forth a lamb in the middle of the temple; that the eastern gate of the temple, which was of solid brass and very heavy, and was scarcely shut by twenty men, and was fastened by strong bars and bolts, was seen to open at the sixth



hour of the night of its own accord, and could scarcely be shut again; that before the setting of the sun, there were seen over all the country chariots, and armies fighting in the clouds, and besieging cities; that at the feast of Pentecost, as the Priests were going into the inner temple by night as usual to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, "Let us depart hence."—Dis. on Proph. pp. 336, 7. In 383 there appeared a burning star of singular appearance and resembling a burning column; it was visible thirty days. "This was one of the most singular phenomena" says Dr. Webster, "that was ever visible to the people of this globe." In 407—8, a celestial phenomenon of singular species, presented itself to the view of an astonished world. It resembled a cone or pillar. It measured the heavens—sometimes extended to a great length, and then again contracted to a cone—, after being visible for four months it disappeared. In 634, appeared a bow, iris, stretching across the heavens, and "all flesh expected the last day," says Deacon. In 1605, there appeared a light in the West almost equal to the sun, and two mock suns. In 1640, Sept. 11, a remarkable light in the heavens, about thirty feet long, and moving very rapidly, and visible about a minute was seen in Boston, and Plymouth, and New Hampshire." These facts and observations, were

collected from a work on Pestilence, by Noah Webster, LL. D. These Great National Judgments, were but the beginning of greater sorrows yet to come.

#### PERSECUTION BY THE JEWS.

“But before all these they shall lay their hands on you,” (Luke,) “and shall deliver you up to the Councils,” (Mark,) “and into prisons,” (Luke) “and in the synagogues ye shall be beaten,” (Mark,) and shall kill you. “And ye shall be brought before rulers and kings for my sake, for a testimony against them. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate,” (Mark,) “for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist,” (Luke,) “for it is not ye that speak, but the Holy Ghost.” (Mark). And ye shall be betrayed both by parents, and brethren, and kinsfolks and friends,” (Luke) and ye shall be hated of all nations for my name sake. “But there shall not a hair of your head perish. In your patience possess ye your souls.” (Luke). vs. 9, 10.

This persecution by the Jews is the result of the Divine choice; “I have chosen you out of the world, therefore the world hateth you.” (John xv : 19).

17. “But before all these they shall lay their hands on you, and” (Luke) “shall deliver you up to the councils.” (Mark). v. 9.

It could not be expected that the Jews, who had

blindly rejected the Messiah, would tamely suffer his immediate followers to propagate his doctrines and institutions. And no sooner did the Apostles declare our Lord's resurrection and exaltation, than "the priests and captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem." These composed the council before whom the Apostles were arraigned. But after a brief consultation the council let them go "finding nothing how they might punish them because of the people; for all men glorified God for that which was done." (Acts iv: 1-21). The rulers of the Jews failed by such precipitate measures, they acted next time under the forms of law.

18. "*And into prisons.*" (Luke). v. 9.

The council threatened the Apostles, and they commanded them not to teach any more in the name of Jesus. But regardless of this, "with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon

them all." Acts iv: 33. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one. Then the high priest rose up, and all they that were with him, and were filled with indignation, and laid their hands on the Apostles, and put them in the common prison." Acts v: 16-18. Subsequently Saul "made havoc of the Church, entering into every house and haling men and women committed them to prison." Acts viii: 3. But after this the Apostle himself was "in prisons more frequent." (2 Cor. xi: 23) then many of the others.

19. "*And in the Synagogues ye shall be beaten.*" (Mark). v. 9.

In imitation of the council the synagogue took up the sword of persecution. "For there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen." (Acts vi: 9). But being defeated by Stephen, the young advocate of the synagogue, "punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts xxvi: 11). Subsequent to this, Saul "went unto the high priest, and de-



sired of him letters unto Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts ix: 12). But on the way he was miraculously converted to God and his truth. But this did not deter the Jews.

20. "*And shall kill you.*"

v. 9.

After enduring councils, prisons and public beatings in the synagogues, the weary disciple might expect death next. And because the Jews could not withstand the divine eloquence of Stephen, "they stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Acts vii: 57, 58). Subsequently Herod "killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also." (Acts xii: 2, 3). Soon after, the Jews to the number of more than forty persons, bound themselves with an oath "that they would neither eat nor drink till they had killed Paul." Acts xxiii: 12. And so persistent was their malice, that Paul was in such "death's often." (2 Cor. ii: 23).

21. "*And ye shall be brought before rulers and kings for my sake for a testimony against them.*" (Mark).

v. 9.

Failing to obtain either a fair hearing or justice

from the Jewish rulers, Paul appealed to Cæsar, (Acts xxv : 11) and this brought them before rulers and kings. Paul's life is an illustration. He appeared before Felix and Festus, and king Agrippa ; (Acts xxiii : 33, xxv : 23) and last of all before the Roman Emperor, Nero. (2 Tim. iv. 16, 17). Being obliged to appeal unto unbelieving rulers, it was a sure testimony of the unrighteousness of the Jews, and would condemn them at the last day.

22. "*But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate;*" (Mark) "*for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist;*" (Luke) "*for it is not ye that speak but the Holy Ghost.*" (Mark). v. 10.

This extraordinary promise was fully realized by the early Church. When the council "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."—Acts iv. 8, 13. And those who disputed with Stephen "were not able to resist the wisdom and the spirit by which he spake." After this "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."—Acts vi : 10, 15. The divine eloquence of Paul caused Felix to tremble, (Acts xxiv : 25) and Festus to cry out,

“Paul thou art beside thyself, much learning doth make thee mad.” (Acts xxvi: 24). And so overpowered was the dignified Agrippa, that he replied, “Almost thou persuadest me to be a Christian.” (Acts xxvi. 28).

23. “*And ye shall be betrayed, both by parents, and brethren, and kinsfolks, and friends*” (Luke) *and ye shall be hated of all nations for my name’s sake.*” *But there shall not a hair of your head perish. In your patience possess ye your souls.*” (Luke). v. 10.

The malice of the unbelieving Jew, would not cool for the fondest ties of nature, but friend would betray to imprisonment and death, his nearest and dearest associate. From the Jews, the various nations of the earth would learn to hate the Church of Christ, as says the apostle: “For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye have suffered like things of your own countrymen’ even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always.” (1 Thess. ii: 14—16.) But amid all these multiplied evils not a hair of the disciples’ head should perish. God himself would care for them to the minutest thing. The path of duty,

however rough, is the only path of safety. But these annoyances to endure, would develop an essential grace—patience. In enduring patience lay the safety and success of the Church. (James, v: 6, 7, 10, 11). Men can endure open opposition better than silent enervation. This persecution was succeeded by an

#### APOSTASY OF THE CHURCH.

“And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.”

vs. 11–13

This prediction relates to the great apostasy, which would develop the man of sin, the son of perdition, as predicted by St. Paul. (2. Thess, ii: 3–12).

24. *“And many false prophets shall rise, and shall deceive many.”*

v. 11.

A false prophet is a false teacher that claims a supernatural endowment, the founder of a false religion. Many of these were to rise. “At the head of all sects which disturbed the peace of the Church, stand the Gnostics; who claimed ability to restore to mankind the lost knowledge of the true and supreme God; and who announced the overthrow of that empire, which the Creator and his associates, had set up.” Mosheim. vol. 1. p. 89.



Among the first on the list of this class, was Dositheus a Samaritan. He claimed to be "that prophet whom God had promised to the Jews." The next of note was Carpocrates an Egyptian. "He wholly swept away the foundations of virtue, and gave full license to all iniquity." After him another Egyptian, Valentinus arose. He had many followers, who "traversed Asia, Africa, and Europe." But Montanus of Phrygia supposed "himself the Comforter, promised by our Lord, and he pretended to write prophecies under inspiration." In the beginning of the third century, arose Manes, a Persian. He gave out that he himself was the Paraclete or Holy Spirit, whom the Saviour promised to send to his disciples, when he left the world. He rejected the four gospels, and substituted one of his own "which he affirmed had been dictated by God himself." Mosheim vol. 1. These imposters deceived many; as they claimed superior light and piety, the simple would believe them.

25. *"And because iniquity shall abound the love of many shall wax cold."* v. 12.

Corrupt teaching will produce a corrupt practice, add to this, about the beginning of the third century, the Church gradually changed from a congregational to an episcopal form of Church government. "This was followed by a corrupt state of the clergy. For although examples of primitive

piety and virtue were not wanting, yet many were addicted to dissipation, arrogance, voluptuousness, contention and other vices. Many bishops now affected the state of princes, and especially those who had charge of the more populous and wealthy congregations; for they sat on thrones, surrounded by their ministers, and other signs of their ghostly power, and dazzled the eyes and minds of the populace with their splendid attire. The presbyters imitated the example of their superiors, and neglecting the duties of their office, lived in indolence and pleasure. And this emboldened the deacons to make encroachments upon the office and prerogatives of the presbyters." Mos. 1, p. 165. At this time the Church had become quite numerous and "prosperity had relaxed the nerves of discipline. Fraud, envy and malice prevailed in every congregation."—Gibbon v. 2, p. 57. The ceremonies of the Church became, each century, more grand and imposing. Perfumes, incense, and lamps at noonday, took the place of ancient simplicity. The tombs of the martyrs next attracted the veneration of the populace. The relics of those who had died for the faith, soon became objects not only of veneration, but of religious worship.

Amid abounding iniquity the love of the multitude had grown cold, the Church had drifted from the truth. (Gibbon, v. 3, pp. 161–163).

26. “*But he that shall endure unto the end, the same shall be saved.*” v. 13.

Patience amid the flames of persecution, and steadfastness amid the seductions of a general apostasy is the road to salvation. But to endure shame, reproach, and contempt without yielding to the current of popular ideas, requires a firm mind, a pure christianity, an enduring faith, with the constant aid of the Holy Spirit. These were possessed by a few, but the mass were swept into the gulf of apostasy, which produced the man of sin.

#### THIS GOSPEL OF THE KINGDOM.

“And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” v. 14

This prediction relates to the system of divine truth which God preached unto Abraham, (Gal. iii : 8) and which our Lord preached to the Jews, (Luke iv : 18, 19) and his Apostles unto the Gentiles (Acts xiii : 46, 47.)

27. “*And this gospel of the kingdom shall be preached in all the world.*” v. 14

The cardinal features of this gospel of the kingdom are found recorded in Mark i : 14, 15. “Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom

of God, and saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel." Let us examine each point separately.

I. "The time is fulfilled."

This point relates to fulfilled and to unfulfilled prophecy. (Dan. ix; 24-27). Without prophecy the Scriptures would be deficient, as the fulfilment of its various predictions, authenticates the inspiration of the Book. It is absolutely essential for a teacher in divine things to understand this important element, as without it he is in a great measure disqualified for his station.

2. "And the kingdom of God is at hand."

This point relates to the home of the redeemed. This kingdom will be set up upon this earth, (Dan. vii: 27). at the close of time, (Matt. xiii: 43). by the destruction of all earthly kingdoms; (Dan. ii: 44). and is to be earnestly desired as the consummation of the believer's hope. (Matt. vi: 10, 11).

3. "Repent ye."

This point relates to sin and its punishment, to regeneration and its blessings. Repentance embraces the first act of the creature to secure the blessings of life eternal. For "except a man be born again, he cannot see the kingdom of God." John iii: 3).

4. "And believe the gospel."

Faith is a divine element begotten in the mind



by the Holy Spirit, and without it, it is impossible to please God. (Heb. xi: 6). The saved are to believe this gospel of the kingdom, without preferring one part to another, as each point is equally true, and equally essential, as said the apostle: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." (Gal. i: 8.) Neither is this gospel to be preached "in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. i: 5.) This gospel was to be preached in all the world, to fulfill the divine commission: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mark xvi: 15, 16).

28. "*For a witness unto all nations*" v. 14.

A witness is one that testifies in a given case to the truth, to the whole truth, and to nothing but the truth. The apostles and their successors, having the whole truth, our Lord enjoined that "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts. i.: 8. At the time appointed, Peter and the rest of the apostles preached to the various nationalities of the Roman empire, for at that time "there were dwelling at Jerusalem



Jews, devout men out of every nation' under heaven." (Acts. ii: 1, 5-11). This fulfilled the first part of the prediction of Joel. (Acts. ii: 17). At the end of fifteen hundred years, the gospel had almost become obsolete, but it was revived by Luther and his companions, and this fulfilled the second point in the prophecy of Joel (Acts ii: 18). The closing part of the testimony will be fulfilled in the midnight cry, the intervening space between Luther and the end, being filled with the last day signs, and completing the days of mercy. (Acts ii: 19-21.) There is no nation now but what has heard the sound, or been effected by the divine power of the gospel.

29. "*And then shall the end come*"

v. 14

The end here referred to is the end of earth's diurnal history; the end of our Lord's mediatorship; the end of offered mercy to the world; the end of the gospel's mission; the end of hope to sinners; the final end of probationary time to mankind. It embraces the consummation of all things.

We are now rapidly approaching this eternal line. Let us now return to the head of this dispensation, to view

#### THE DISPERSION OF THE JEWS.

"When ye therefore shall see Jerusalem compassed with armies," (Luke) the abomination of desolation spoken of by

Daniel the prophet, stand in the holy place. ( whose readeth let him understand) "Then know that the desolation thereof is nigh." (Luke). Then let them which be in Judea flee into the mountains: "and let them which are in the midst of it depart out; and let not them which are in the countries enter thereinto." (Luke). Let him which is on the housetop not come down to take any thing out of the house: neither let him which is in the field return back to take his clothes. "For these be the days of vengeance that all things which are written may be fulfilled." (Luke). And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the sabbath day. "For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke). vs. 15-20.

This prediction relates to the final destruction of the city, temple, and nationality of the Jews. The points are clearly defined by Scripture, and sustained by the facts of history.

30. "And when ye shall see Jerusalem compassed with armies," (Luke). the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whose readeth let him understand). "Then know that the desolation thereof is nigh." (Luke). v. 15

The abomination of desolation spoken of by Daniel, the prophet, is explained to be the compassing of Jerusalem with armies, there being an exact

correspondence between our Lord's prediction of that event, and that of Daniel, ix : 24-27. The same military power is to disperse the Jews, and persecute the Church. (Dan. viii : 11, 12; x : 31; xii : 11; and xi : 35). The daily sacrifice represents the true worship of God, whether Jewish or Christian. The inclosing of Jerusalem with armies, was to be a sign to the Church that the desolation thereof was nigh.

31. *“ Then let them which be in Judea flee into the mountains: “ And let them which are in the midst of it depart out; and let not them which are in the countries enter thereinto.”* (Luke). *Let him which is on the house-top not come down to take anything out of the house; neither let him which is in the field return back to take his clothes.”* vs. 16, 17.

This command relates to the utter forsaking of the city with instant dispatch, by those who wish to escape the Roman army. This was promptly heeded. As soon as Titus appeared, “many of the best Jews,” says Josephus, “retired from Judea and Jerusalem, as from a sinking ship.” They were to flee to the mountains, and in obedience to this, the Church fled to the “town of Pella beyond the Jordan, where the ancient Church languished above sixty years in solitude and obscurity,” but then spread themselves into the villages adjacent to Damascus, and founded an inconsidera-

ble Church in Aleppo in Syria.” (Gibbon, I, pp. 515, 516).

32. “*For these be the days of vengeance that all things which are written may be fulfilled.*” (Luke). v.17.

This is given as the reason for the Church’s precipitate flight. The vengeance here referred to, was foretold by Moses: “The Lord shall bring a nation against thee from far, from the ends of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. \* \* \* And he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst, throughout all thy land.” (Deut. xxviii : 49,50,52).

33. “*And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day. For there shall be great distress in the land and wrath upon this people.*” (Luke). v. 20.

As a part of the wrath upon ‘this people, the mother shall kill “her children which she bare; for she shall eat them for want of all things, secretly in the siege and straitness wherewith thine enemies shall distress thee in thy gates.” (Deut. xxviii : 53-59). This, according to Josephus, was literally done. The Church was to pray that their departure might not be in the winter, as encamping in



the open country in the winter would expose them to severe hardship; nor on the Sabbath day, or more properly on the Sabbatic year, as then the land would not be cultivated, and so they would be very liable to suffer from hunger. The ferocity of the enemy would bring upon the land great distress, hence these directions.

34. “*And they shall fall by the edge of the sword.*”  
(Luke). v. 20.

The Canaanites fell by the edge of the sword on account of their flagrant sins, and so did the Jews for like enormities. The falling by the sword was not to be confined to the sack of Jerusalem, but is to extend to all the various massacres that befell the Jews till the vengeance was completed. Thus there fell at Scythopolis, 13,000; at Cesarea, 20,000; at Alexandria, 50,000; at Ptolemais, 20,000; at Joppa, 8,000; at Jerusalem, before the siege, 3,600; at Damascus, 10,000; at Joppa, 15,000; in the other places mentioned by the Jewish historian, 75,000, besides a multitude in Jerusalem, the whole being set down at 1,357,660. The destruction of the temple is thus described by Milman, “It was on the tenth day of August, the day already darkened in the Jewish calendar by the destruction of the former temple by the king of Babylon; it was almost past. The quiet summer evening came on; the setting sun shone for the last time on the snow



white walls and glistening pinnacles of the temple roof. Titus had retired to rest; when suddenly a wild and terrible cry was heard, and a man came rushing in announcing that the temple was on fire. The legionaries either could not, or would not, hear; they rushed on, trampling each other down in furious haste, or stumbling over the crumbling ruins perished with the enemy. The unarmed and defenceless people were slain in thousands; they lay heaped like sacrifices around the altar; the steps of the temple ran with blood, which washed down the bodies that lay about it. \* \* \* A soldier unperceived thrust a lighted torch between the hinges of the door; the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat; and the noble edifice was left to its fate. \* \* \* Men and women, old and young, insurgents and priests, those who fought and those who entreated for mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. Nothing remained but a small part of the outer cloister, in which 6,000 unarmed and defenceless people, with women and children, had taken refuge. The soldiers set fire to the building, and every soul perished.”—History of the Jews.

35. “*And shall be led away captive into all nations.*” (Luke). v. 20.

It was predicted by Moses, that the Jews "shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.'" (Deu. xxviii: 63, 64, 66). It was the general custom among the nations at the time of the dispersion of the Jews, to sell the captives taken by the chances of war; this was done by the Romans, and the Jewish captives were sold till there lacked persons to buy; and from thence they were scattered among all the nations of the earth, a despised and hated people. And they are a distinct people to this day, found in all nations of the earth, according to the divine prediction.

36. "*And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.*" (Luke). v. 20.

The parallel to this in Daniel ix: 27 reads, "and for the overspreading of abominations, he shall make it desolate even until the consummation." Eighteen hundred years of Gentile rule have thus far confirmed our Lord's statement, and the Turk is still its master, and will be so until "he shall

come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. xi: 45. & xii: 1. 2). Following the destruction of Jerusalem, and the dispersion of the Jews, the church endures a

#### PERSECUTION BY THE ROMANS.

“For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ‘And except that the Lord had shortened those days, no flesh should be saved; but for the elect’s sake whom he hath chosen, he hath shortened the days.’ ” (Mark). vs. 21. 22.

This prediction does not relate to the Jews as some have supposed, but to the Church as the terms employed to describe the subjects of this tribulation, are those generally applied to the members of the Christian Church, and to those in the sacred office in particular: as, e. g. in the phrase, “for the elect’s sake.” (Luke xviii: 7), or, “whom he hath chosen.” (Eph. i: 4).

37. “*For then shall be great tribulation*”. v. 21.

A tribulation is a religious persecution, which embraces in its operation every mark of temporal suffering and ignominy, which could be inflicted for religious opinions maintained against the opinions of the Church, or laws of the state. While this great tribulation is distinct from the destruction of Jerusalem, it is related to the land of Judea, as its connection defines the place of its beginning.

This tribulation began in December, A. D. 360 on the accession of Julian the Apostate to the throne of the Roman world. He declared his intention of rebuilding the temple at Jerusalem, and to this end he invited the Jews scattered throughout the empire, to return to the city of their fathers: this compelled the Church a second, time, to flee from her home "into the wilderness." (Rev. xii: 14-17).

38. "*Such as was not since the beginning of the world to this time, no, nor ever shall be.*" v. 21.

This relates to the character, and the duration of this tribulation. It was *such* a tribulation as never was, as to the persons upon whom it should fall.

Julian directed his edicts against the rulers and body of the Church, and the "proud system of clerical honors and immunities, which had been constructed with so much art and labor, was leveled to the ground; the hopes of testamentary dona-



tions were intercepted by the rigor of the laws ; and the priests of the Christian sects were confounded with the last and most ignominious class of the people." Gibbon. ii. p. 442. This example was followed and greatly improved upon by all succeeding rulers, against those who should presume to differ from the religion of the State.

It was *such* a tribulation as never was, as to the sufferings endured by those that fell under its power. The anti-Christian rulers and clergy, tested their daring and ingenuity, to devise ways and means to strike terror into the souls of those opposed to their corrupt dogmas. The Inquisition gave the crown to infernal cruelty. "There is in Venice a chamber in which you may see the engines which have been invented by earthly deviltry for the persecution of truth. The rack, the horse, the boot, the cord, the wheel, the strangling-chair, screws for the thumbs and arms, machines to crush, or compress, or dislocate, or stretch the human frame, are collected as ghastly memorials of those regretted days, when Europe gave her idolatry to Rome. There are bottles and vessels once full of strange and subtle, slow or rapid poisons ; scent-boxes, with concealed knives to leap out and gash the woman's cheek who used them : jewel-cases, from which long, sharp needles darted forth, or a pungent, detonating powder exploded, to blind her who bent over to admire the



contents. There are necklaces made to contract and strangle the wearer: bracelets to lacerate the arm: helmets, gauntlets, breastplates, all forms of fiendish ingenuity, the relics of the time when the sunken-eyed, shaven crowned familiars of the Holy Office, could gloat over the sudden horror and agony of some young girl, whose snowy form they extended and racked to conquer her modesty, her piety, or her virtue; or some faithful martyr, refusing to sanction the tyranny of a corrupt Church." Life of Torquato Tasso, in the Biographical Magazine.

It was such a tribulation as never was, as to the period of its duration. The time of its continuance is not here given, but its parallel in Rev. xii: 14, 16, defines it as twelve hundred and sixty years. There have been times of persecution of immense magnitude, but none to equal this long, dreary period of suffering.

39. " *And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.*"  
(Mark.) v. 22.

The period of the tribulation, as first given, was 1260 years, and dating with the accession of Julian in December, A. D., 360, they would extend to the month of December 1620—to the landing of the Pilgrims on Plymouth Rock. But this period was

to be shortened, that the elect might be saved. This began to be accomplished in December, 1520, in the following manner. Martin Luther, a Saxon monk, saw the necessity of preaching against the corruptions of the Catholic Church; this raised the ire of the Pope, and he issued a bull against him; Luther, in return, withdrew from the Romish communion, and "in order to proclaim this secession from the Romish community by a public act, he, on the 10th of December, 1520, caused a fire to be kindled without the walls of the city, and in the presence of a vast multitude of spectators, committed to the flames the bull issued against him, together with a copy of the pontifical canon law. By this act, he publicly signified that he would be no longer a subject of the Roman pontiff." For whoever publicly burns the statute book of his prince, protests, by so doing, that he will no longer respect and obey his authority; and one who has excluded himself from any society cannot be cast out of it." Mosheim, 3: p. 29. This act brought national strife; and strife brought national war, and that war ended in the Religious Peace. "By the articles of that peace," says Bower, "the subjects of the empire were allowed to judge for themselves in matters of religion; and full liberty was given to all to conform to that Church which they thought the purest and most agreeable to the spirit of Christianity." Thus was shortened the tribula-

tion of those days. But had it continued till 1620, the time between that point and the end of the world being so brief, and the Church so corrupt, and its hold upon the world so great, none could have successfully arisen against it. As it was, had not the time arrived for the tribulation to be shortened, and had not Luther been assisted by two great discoveries—the art of printing, and that of America—he must have utterly failed, as thousands did before him. And had these events been delayed one hundred years longer, the world would have been hopelessly lost. This completes the answer to the first question, and we now proceed to elucidate the subjects of the second question, viz. “What shall be the sign of thy coming, and of the end of the world?” In reply, our Lord has foretold the various phenomena that may be regarded as the signs of his return, and the end of time.

#### • SPIRITUALIZERS OF THE ADVENT.

“Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets; and shall show great signs and wonders; in-somuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Therefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man

be. For wheresoever the carcass is, there will the eagles be gathered together." v. 23-28.

This describes the first sign of our Lord's return, the arising of various classes of Spiritualizers of that solemn event.

40. "Then, if any man shall say unto you, lo, here is Christ, or there, believe it not." v. 23.

This foretells a class of unsettled distractors, one crying, lo, here; and another, lo, there; but neither of them to be believed. The time of their coming is fixed at the shortening of the tribulation. "Then, if any man shall say unto you, Lo, here is Christ!" The Church, in the time of Luther, "was distracted by a set of delirious fanatics, who turned the world upside down, and who imagined that they were moved by a divine afflatus to set up a new kingdom of Christ free from all sin." Mosheim, vol. 3, p. 140. This class very generally rejected the Scriptures, because they did not understand them, and therefore the Church was commanded to "believe them not." This admonition was necessary, as mankind, at that time, were just emerging from the darkness of papal corruption, and persons claiming divine authority or superior sanctity, would be likely to be received as sent of heaven, by the weak of the flock, and thus be misled and finally lost.

41. "For then shall arise false Christs." v. 24.



This is an especial class of Spiritualizers; one assuming the highest sphere of action. The first of this order was George Jacob, surnamed Bluerock. Entering a church one Sunday, at Zollecon, in the midst of the service, he exclaimed, "It is written, my house is the house of prayer, but ye have made it a den of theives." Then raising the staff he carried in his hand, he struck it four times violently on the ground. "I am the door," he exclaimed, "by me, if any man enter in, he shall find pasture. I am the good shepherd. My body I give to the prison, my life to the sword, the axe, and the wheel. I am the beginning of the baptism and the bread of the Lord." (His. Ref. B. 11, pp. 232, The next was Nicolas Storch, he assumed that the angel Gabriel said unto him, "Thou shalt sit on my throne." Then, "resolving to act after the pattern of our Lord, he chose from among his followers twelve apostles, and seventy disciples." (Ib. B. 9, p. 41.) The next was Thomas Munzer. He gave his adherents a regular organization and locating in the city of Padua, he called it the New Jerusalem. He raised an army, but was defeated and slain. Another Spiritualizer, Baron Swedenborg may rightfully be classed with the foregoing pretenders, for he claimed that our Lord appeared to him in the year 1743, and opened to him the spirit world, so that he could converse with angels and spirits. He called his followers the New Jerusa-



lem. After him came up James Wadley and his wife Jane. They pretended that our Lord had made his second appearance to them. And soon after Joanna Southcott claimed the same honor. Her adherents are called Southcottians. These various pretenders have deceived many.

42, “*And false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.*” vs. 24–25.

Parallel to the false Christs, is the arising of false prophets, but each employ the same religious phenomenon to deceive, if it were possible, the true Christian. They appeared in the time of Luther. “Ere long the new prophets \* \* \* began to declare their mission. ‘Woe, Woe,’ they exclaimed, \* \* \* ‘The ungodly rulers of Christendom will soon be cast down. In five or six, or seven years, a time of universal desolation will come upon the earth.’” The prophets made a tremendous impression. “The Elector of Saxony himself had his doubts.” Prophets and Apostles in the electorate of Saxony, as of old time in Jerusalem. “It is a solemn question,” said he, “and as a layman I cannot decide it. But rather than fight against God, I would take my staff, and descend from my throne.” (His. Ref. B. IX. pp. 41, 43). Being imprisoned in the city of Zurich, they escaped by

means of a loose plank, but alleged that "an angel had opened the prison doors, and set them free." (Ib. B. XI. p. 232). In the seventh century, prophets to the number of five or six hundred spread themselves through Europe. They pretended to fall into various trances and to have visions, by which they claimed to foretell coming events.

In 1726, another class of spiritualizers arose, who predicted the restoration of the Jews, the destruction of all false systems by the gospel, and the evangelization of the world to Christ. To this end they have formed an alliance, and have set apart the first week in January as a week of prayer to accomplish their error. Following these, there arose a class of spiritualists in 1848, who claim to write, speak and heal by the aid of spirits. They predict the abrogation of all law, both human and divine, and the destruction of Christianity and the establishment of the reign of Spiritualism. These various classes of Spiritualizers will lay a high claim to righteoueness, but, says our Lord, "I have told you before." This brings us to scenes connected with the end.

"43. "Therefore if they shall say unto you, Behold he is in the desert; go not forth." v. 26.

This prediction relates to the Mormons, the followers of one Joseph Smith, who claimed to have discovered a new revelation. They have settled in

the desert of Salt Lake, in Utah. They are Polygamists, and call themselves Latter Day Saints, and claim to be the kingdom of Christ. They are very zealous, but when they say unto you emigrate to Salt Lake City, "go not forth;" for neither Christ nor his kingdom are "in the desert."

44. "*Behold he is in the secret chambers, believe it not.*" v. 26.

This relates to the Shakers, the followers of Ann Lee, who in 1774, pretended that our Lord appeared the second time in her. And consequently they claim that the resurrection and the judgment are past, and that they are the kingdom of God. This class of delusionists are just the opposite of the Mormons, as the Shakers do not have any wives, but seclude themselves from the rest of mankind, living in a society by themselves. They imitate a solemn style of speech and manners, but when they say that Christ and his saints are with them, and that salvation is theirs, "believe them not;" for neither Christ nor his kingdom are "in the secret chambers." Go not after the Mormons, neither believe the Shakers.

45. "*For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be.*" v. 27.

This is an illustration of our Lord's return. During the first part of the rainy season in Pales-

tine, there are frequent flashes of lightning seen in the clouds, but no thunder, and it is to this phenomenon that our Lord evidently refers. A flash starts in the east, passes the heavens illuminating the earth, and burying itself in the distant west. So real and visible, and personal, will the coming of the Son of man be. All know where the lightning is seen, neither will any need to tell where our Lord is in that day.

46. "*For wheresoever the carcass is, there will the eagles be gathered together.*" v. 28.

The connection to this text is found in Luke xvii: 34-37. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. And they answered and said unto him, Where Lord? And he said unto them, wheresoever the body is, thither will the eagles be gathered together." This assembling of the birds by instinct around the carcass of a slain beast is illustrated by Col. Baker in his explorations of the sources of the White Nile. "If an elephant were killed near the close of the day, with not a single bird to be seen in all the vast plain, it would not be but a brief space before the little buzzards would be seen darting down upon it in quick succession; then squads of them, with a few ravens; then a few vultures, with more ravens and buzzards; then the air would be darkened with



vultures and ravens till every available spot was covered with the feathery tribes. In a few hours nothing but the bones of the huge animal would be left, and even these picked clean." It was this fact, that made Abram watch the pieces prepared for the divine oath. "And when the fowls came down upon the carcasses, Abram drove them away." (Gen. xv: 11). As certain as the fowls gather around the slain carcass, so will be "the coming of our Lord Jesus Christ, and by our gathering together unto him." (2 Thes. ii: 1). We now return to the end of the tribulation.

#### SIGNS OF THE END.

"Immediately after the tribulation of those days, 'there shall be signs in the sun and in the moon and in the stars.' (Luke). The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. 'And upon the earth distress of nations with perplexity, and the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken.'" (Luke). v. 29.

These were the physical signs that were to precede our Lord's coming, and the end of the world. This magnificent panorama is immovably fixed between the end of the great tribulation, and the sign of the Son of man.

47. "*Immediately after the tribulation of those days,*



' *there shall be signs in the sun and in the moon and in the stars.*' (Luke). v. 29.

After the tribulation of those days, brings us to a period this side of the landing of the Pilgrims in 1620. Of the various countries of modern Christendom, for Christian civilization none is equal to the United States; and for apostolic piety and biblical institutions, none is equal to New England; it is the religious heart of Christendom. And while these signs might radiate from the center to the remotest extremities, it is to this country that we must look for their more especial fulfilment. There were to be six signs—three in heaven and three on earth,—each of which is fully described, so that there can be no mistaking what they are.

48. "*The sun shall be darkened.*" v. 29.

We are not told how this darkening is to be effected, the occurrence itself must determine that. The first that "took place was in 1678, when there was an extraordinary darkness at noon." Webster on Pestilence, Vol. 1, p. 203. But "in 1716, Oct. 21st, O. S. people used lighted candles to dine by." *Ib.* v. 1, p. 224. Another "occurred in 1762, Oct. 19, at Detroit. While at dinner the inhabitants found it necessary to use lighted candles to dine by. The darkness continued with little interruption during the day." Webster, v. 1, p. 252. But on the 19th day of May, 1780, the sign was fully real-

ized. The statement of a few eye witnesses will be sufficient upon this point. "That was extraordinary darkness," says Professor Williams. "It was viewed with terror surpassing description," says the editor of the New England Register. "Such a darkness as probably was never known before since the crucifixion of our Lord," says Rev. Elam Potter. "It struck the inhabitants of this state with horror and amazement, and, at the same time, filled them with alarming apprehensions, yea, the very brutes seemed greatly agitated. If so, could a thinking being sit unmoved, while he beheld the sun veiled in darkness at noon-day? to view nature dressed in mourning attire; the earth enveloped in darkness; the husbandmen returning from the fields in great surprise; the midnight sentinels crowing in answer to each other; the dire peeping of frogs; the night birds singing forth their dreary notes; the beasts gazing in wild consternation! Every countenance seemed to gather blackness; yea, a dismal gloom which filled every beholder with fear and astonishment, waiting with much anxiety for some great event. In fine, the darkness was such as we, nor our fathers, never saw its equal." (Rev. A. Farmer, Danvers, Mass). "In 1783, all parts of Europe, Great Britain, Italy, Sicily, and France, and parts of Switzerland, were veiled in darkness. This caused a universal consternation, as a similar appearance had preceded

the earthquake in Sicily on the fifth of the preceding February. The churches were crowded with supplicants." (Webster, v. 1, p. 270). In December of the same year, a dense darkness for three hours, in the middle of the day, happened at Amsterdam. It was not possible for persons to find their way in the streets, and many passengers and some carriages fell into the canals." (Webster, v. 1, p. 274). In 1785, Oct. 16, there occurred a dark day in Canada. Soon after ten o'clock "commenced the darkness of midnight. The people dined by candle-light." (Ib. v. 1, p. 280). In 1789, Kentucky, from two till half-past four, was enveloped in thick darkness, so that the inhabitants were obliged to use candles." (Ib. v. 1, p. 288).

49. "*And the moon shall not give her light.*" v. 29.

This sign also was fully realized on the night of May 19th, 1780. A few eye-witnesses will be sufficient upon this point. "But the following night after the dark day, the darkness was profound and total." (William Gordon). The moon had full on the 18th, and yet "the darkness was so thick it could be felt," says the Hon. W. Martin. "The darkness was as great as if the sun, moon and stars, were all annihilated. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet," says the Rev. Mr. Tenny, of Exeter, N. H. Doubtless there were others equally

as great, in other parts, but, being at night, would not be so readily observed and recorded.

50. “*And the stars shall fall from heaven.*” v. 29.

This sign has been most remarkably and extensively fulfilled. The first occurred on Nov. 13th, 1799, and extended from Greenland to South America, and from Cape Florida to Germany; over a space of 64 degrees of latitude, and of 94 degrees of longitude. Say the Moravian Missionaries, who viewed it at Greenland, “For several hours the hemisphere presented a magnificent and astonishing spectacle, the fiery particles, thick as hail, crowding the concave of the sky, as though some magazine of combustion in celestial space was discharging its contents towards the earth.” In 1803, April 20th, another shower of falling stars was observed at Richmond, Va., Stockbridge, Mass., and Halifax, B. A. And in 1814, on the 3d and 4th of July, a similar display occurred in Canada. In 1810 one was observed in Armenia. In 1818, a great display of falling stars was seen in the North Sea. “All the surrounding atmosphere was enveloped in one expansive sea of fire, exhibiting the appearance of another Moscow in flames.” In 1832, Nov. 12, a shower of falling stars was seen by Capt. Hammond of the Ship *Restitution*, near Mocha on the Red Sea. “The sky,” says he, “at the time was clear, the stars and moon bright, with



streaks of light and thin clouds interspersed. I inquired of the Arabs if they had noticed the phenomenon? They said that they had been observing it most of the night. I asked them if ever the like had appeared before? The oldest of them replied that it had not." This display was observed from the Red Sea to the Atlantic Ocean, and from Switzerland to the Mauritanius.

But the most perfect fulfilment of this sign occurred on the night of Nov. 13th, 1833. The space occupied by the falling stars was included within the limits of longitude 61 in the Atlantic Ocean, and 100 Central Mexico, and from the great lakes of North America to the West Indies. Says Professor Olmstead, of Yale College, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history." This completes the signs in heaven.

51. "*And upon the earth distress of nations with perplexity.*" (Luke). v. 29.

The next sign after the falling stars, according to Matthew and Mark, is the shaking of the powers of heaven, and as it is a symbolic phrase, (Rev. vii: 1,) Luke records it as the first sign on earth. The



sign is described as "distress of nations with perplexity," and relates to internal revolutions. This sign was amply fulfilled between 1848 and 1865, in the great revolutions which have encompassed the earth. It began in France in 1848, by the dethronement of Louis Philippe, the king, and the abolition of the monarchy, and formation of a Republic. From France the wave of rebellion passed into Holland and Belgium, and fell upon the empire of Austria like a thunder bolt, causing Metternich to flee before the roused indignation of popular feeling. Russia and Poland trembled by the surrounding concussions, and Hungary went into open rebellion. The Germanic states were thrown into a feverish excitement by such a general uprising of the people against their titled rulers. The Italian states were shaken from center to circumference. Naples, Sardinia, Florence and Milan rebelled, and Venice became a Republic. Pius IX, Pontiff of Rome, fled from the wrath of his subjects. "All Europe was in motion, kings stood aghast before the roused spirit of liberty, and freedom was installed in nearly every nation in Europe." (God in history. Vol. 1, pp. 385-397). From Europe it traveled East, visiting Turkey, Egypt, Persia, Hindoostan and China, and terminated in the great rebellion in the United States. Thus ended this sign.

52. “*The sea and the waves roaring.*” (Luke).

v. 29.

This sign is in the roaring waves of the sea, and has its fulfilment in the recent tidal waves which are caused by earthquakes *under* the sea. As the bottom of the sea rises and falls in rapid succession by the throes of the earthquake, the surging waters, by the sudden concussion, are piled up into mountain waves, from 25 to 60 feet high, which, rush inland with immense velocity and terrific roar, and sweeping everything before them. More than twenty of these have been recorded as occurring on the coasts of the Atlantic and Pacific oceans, between the years 1866, and 1871. The average velocity of these tidal waves appears from observation, to be about five hundred miles per hour. Towns and villages have been submerged and destroyed by them, and thousands of lives lost. In one that occurred on the 13th of August 1868, a war vessel of the United States was swept from its moorings and carried more than half a mile inland and lodged high and dry upon the beach, never to be removed; at the same time another vessel belonging to this country, was rolled over and went to pieces, and all on board perished. As these tidal waves are so recent, and the account of them so full in the public journals of the day, further notice becomes unnecessary.

53. “ *Men’s hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken.*” (Luke.)

v. 29.

This sign is in men’s minds, a sudden uncontrollable fear—hence panics. These panics may be caused by war, finance, or physical phenomena. This sign was realized in the late financial panic of 1873. The bankers closed their hoard; the manufacturers stopped their works; the reckless speculators turned pale; the poor groaned in silent despair, while the hardy working-men, with determined visage and united numbers, demanded work and pay. The whole fabric of society felt its power and dreaded its crushing and demoralizing effects. Business was either prostrated or effectually crippled for some time to come. This completes the list of temporal signs on earth. As we have come down the course of time, it will be seen that each of the signs occupied less space of time than did the preceding one, till now we stand upon the verge of eternity. The next event now upon us, is to be crowned by the

#### ADVENT OF THE SON OF GOD.

“And then shall appear the sign of the son of man in heaven; and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels

with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." vs. 30. 31

This is a full description of our Lord's advent, as it will in all probability occur.

54. "And then shall appear the sign of the Son of man in heaven." v. 31.

This sign is not described, because the place where it appears "in heaven" is symbolic. (Rev. xii: 1., xv: 1). It is the sign of the Son of man, the herald of his immediate appearing. This herald is the Porter. (Nos. 92, 105). As Jonah's escape from the whale was a sign to the Ninevites of the certainty of impending judgments, and the resurrection of our Lord from the dead, was a sign to the Jews of his Messiahship; (Matt. xvi: 4. Rom. i: 4), so, the appearing of the Porter of the household, will be the sign of the imminent approach of the son of man. This is evident from corresponding facts in the word of God.

55. "And then shall all the tribes of the earth mourn." v. 30.

A tribe is the combination of kindred families into a state. Twelve of these composed the nationality of Israel. These tribes of the earth, represent the various ecclesiastical sects of common Christendom. Religious mourning is to deeply lament



their past faith and conduct in relation to the doctrine of the Advent; and represents the feelings engendered among the various sects, by the appearing and work, of "the sign of the Son of man." Filled with dejection and grief, and alarmed at the nearness of him "whom they have pierced," and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart and their wives apart; all the families that remain, every family apart and their wives apart." (Zech. xii: 10-14) The houses of David, of Nathan, and of Levi, represent the various dignitaries of the national, episcopal and local denominations of Christendom; while the house of Shimei represents the scoffing and anti-Christian teachers; and "the families that remain" represent the body of the people. This individuality is thus referred to, and described by St. Paul: "The time is short: it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not: and they



that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away." (1. Cor. vii: 29-31). The urgency of the case demanded undivided attention, and it is to be hoped, that before probation closes, many of these mourners may find the consolations of the gospel.

56. "*And they shall see the Son of man coming.*"  
v. 30.

The wailing lost, and the happy saved, will alike see him coming; and not only they, but "every eye shall see him." (Rev. 1: 7). The term "Son of man," is the distinguishing title of his humanity, which he assumed while he was here before, and represents that the very same Jesus which went away, is certainly to return again. (Acts i: 11). Therefore when he comes "we shall see him as he is." (1. John 3: 2).

57. "*In the clouds of heaven.*" v. 30.

This relates to the physical manner of his coming: He went away in a cloud, (Acts i: 9,) and he is to return in like manner (Rev. i: 7). But as he comes "*in the clouds of heaven,*" they will doubtless be formed into an immense and magnificent pavilion, (2. Sam. xxii: 11. Luke. ix: 34,) the interior of which will be radiant with divine glory. (Ezek. i: 4). The cloud upon which he will be

seated, will doubtless resemble the paved work of a sapphire stone. (Ex. xxiv: 10., Rev. xiv: 14).

58. “*With power and great glory*” v. 30.

This refers to our Lord's personal appearance, and regal dignity. His features will glow with divine light, while his robes, sparkling and brilliant, will be most magnificent to behold. (Luke ix: 29). His head will be adorned with the divine and royal emblem of his kingly authority. (Rev. xiv: 14). The thousands of the seraphim and cherubim, with the higher angels, (Dan. vii: 10.) with solemn mien, (Is. vi: 2.) and lightning steps, (Eze. i: 14.) stand waiting his behests. Near by him and back in perfect order will appear “the Church of the first born,” (Matt. xxvii: 52, 53. Heb. xii: 23.) fulfilling the saying of Enoch. (Jude. 14). Far out on either side, and back in deep and martial array, will stand the holy angels, (Rev. xix: 14.) while the extreme wings may be covered by 20,000 chariots of fire. (Ps. lxviii: 17., 2. Kings. vi: 17). Thus in one person, will be the “glorious appearing of the great God and our Saviour Jesus Christ.” (Titus ii: 13).

59. “*And he shall send his angels with a great sound of a trumpet.*” v. 31.

This point relates to the physical phenomenon attending our Lord's appearing. This will doubt-

less be at early morn, when two might be either in bed, or just at work. The place of the trumpeter was on the right just back of the commander. This place doubtless will be assigned to the arch-angel with the trump of God. (1. Thess. iv : 16). At the time appointed, the voice of the arch-angel and trump of God will be heard welling up louder and louder, (Ex. xix : 19.) until the heavens and the earth, quiver and shake at the awful concussion, (Heb. xii : 19, 26.) when out of it, in clear, distinct and melodious accents will be heard the voice of the Son of God, (John v : 28, 29.) and by it "the dead shall be raised incorruptible, and we shall be changed." "in a moment in the twinkling of an eye;" (1. Cor. xv : 52). At that moment the vast angelic host will dissolve, and thick as the flakes of falling snow, they will descend to the earth.

60. *"And they shall gather together his elect from the four winds, from one end of heaven to the other."*

v. 31.

To each of the elect of God, there is appointed a guardian angel, (Heb. i : 14). and in the great gathering day, each angel in his descent to earth, can single out the object of his charge, and placing his arm around his astonished and delighted beholder, will gently and swiftly bear him upward "to meet the Lord in the air; and so shall we ever be with the Lord." (Thess. iv : 17). This com-

pletes the description of our Lord's return. Thus by two different lines of prophecy, the one beginning with the shortening of the tribulation, and the other at its ending, have we reached the same point — the gathering of the elect at the advent.

### THE LAST GENERATION.

“And when these things begin to come to pass, then look up, and lift up your head; for your redemption draweth nigh.” (Luke). “Now learn a parable of the fig tree; ‘and all the trees.’ (Luke). When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. ‘So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled.’ (Luke). Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, ‘neither the Son,’ (Mark.) But my Father only.” vs. 32-36.

This subject forms the third parallel in the question, and is employed to define the limits of the Last Generation.

61. “*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*” (Luke). v. 32.

“These things” refer to the first class of signs, to the false Christs and false prophets that were to arise. To begin to come to pass, is to so far develop these deceivers, as to recognize their true char-



acter. This brings us down toward the close of the tribulation. To look up, and to lift up the head, is to assume more religious confidence, to take higher spiritual ground, to seek a deeper work of grace. And as this is a divine requirement, it foreshadows a general revival of piety. This took place soon after the landing of the Pilgrims. It began with the institution of prayer meetings, "from this time forward, every where, in cities, in villages and hamlets, people suddenly started up, of all orders and classes, learned and illiterate, males and females; who pretended to be called by some divine impulse, to propagate neglected piety, to regulate and govern the Church of Christ more wisely; and who showed, partly by oral declaration, partly by writings, and partly by their institutions, what should be done in order to effect this great object. Nearly all who were animated with this zeal, agreed, that there was no more powerful and salutary means for imbuing the people with a thorough knowledge of divine things, and with a love of holiness than those private discussions." (Mosh. v. 3, p. 381).

Thus enlightened the Church began to study the prophecies, and this class all over Europe asserted, that the reign of a thousand years, maintained by St. John, was at hand: and \* \* \* \* they demanded that the privilege of teaching, should be granted indiscriminately to all. Hence the Lutheran



Church was miserably rent into parties. (Ib. 3, p. 381). They saw redemption drawing near.

62. “*Now learn a parable of the fig tree ; ‘and all the trees,’ (Luke), when his branch is yet tender.*”  
v. 32.

A parable is an illustration of divine truth by natural objects, those objects being always literal facts. Between the object presented, and the fact to be illustrated, there exists a natural and evident analogy. The most of our Lord’s discourses were founded upon parables. (Matt. xii : 13). The object here employed is the fig tree, and the fact to define is, how near the Church might know the kingdom to be, by the signs. The first analogy is, the budding trees, and corresponds to the darkening of the sun and moon. The budding trees is the first sure sign of the spring; so the signs in the sun, were the first sure evidence of the end. The budding trees come after winter; so the signs in the sun and moon occurred after the tribulation.

63. “*And putteth forth leaves, ye know that summer is nigh.*”  
v. 32.

The second analogy is the leaving out of the trees, corresponding to the falling stars. The full foliage of the trees is near the close of spring time; so the falling stars occurred nearer to the kingdom of God forward, than they did to the end

of the tribulation past. The summer is analogous to the resurrection and kingdom of God. By these two stages of the fig tree, the Church might know from nature that the summer was nigh. The world knew this fact.

64. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke). v. 33.

This is the doctrine deduced from the two preceding analogies. A solemn fact that could be easily known to all. "These things" refer to the signs in heaven, and for them to come to pass, brings us down this side the falling stars. The kingdom of God is the home of the redeemed, and is to be set up on this earth, (Dan. ii : 44,) and to extend under the whole heaven, (Dan. vii : 27,) and is to be the future dwelling place of God himself. (Rev. xxi : 3).

The Church was to *know* that this kingdom was at hand, as certainly as they knew that summer was nigh by the leaving out of the trees. In view of this fact, as early as 1838, Mr. William Miller, of Low Hampton, N. Y., began to proclaim the advent, resurrection, judgment, and kingdom of God to be at hand. Others in Asia, Europe, and in this country, followed in the same faith. And so clear did the prophecies appear upon this momentous subject, that Mr. Miller ventured to fix

the time, assuming, if his calculations were right, that the kingdom of God would appear "about 1843." This startling announcement stirred the Church and the sinner to an instant preparation. Ministers of all denominations left their sectarian creeds and names, to preach the glad tidings. A general revival took place, and hundreds were soundly converted to God. They acted upon the knowledge given them, and were proportionably blessed. The facts of prophecy, as they related to general events, and the record of history, perfectly agreed. From this concordance of truth, the argument became irresistible. They were to know that kingdom nigh, but how nigh?

65. "Verily, I say unto you, this generation shall not pass away till all be fulfilled." (Luke). v. 34.

"This generation," refers to the class that should see and know the kingdom of God to be nigh, or "about 1843." Moses has defined a generation to be 70 or 80 years, (Ps. xc: 10), making the average to be 75. This is confirmed by the facts of history. Between Abraham and Christ a period of about 2,100 years, there existed forty-two generations, (Matt. 1: 17), making about fifty years between the birth of the first child and the death of its parent. This generation was to see the signs in the past, and know that the kingdom of God was nigh, how old, therefore, must they be to be com-

petent witnesses in such an important case? We should judge about thirty years of age, from two corresponding facts. Noah was settled in life, with his family around him, when it was revealed unto him that the earth was to be destroyed by a flood in his generation. (Gen. vi: 9-13). Our Lord himself was about thirty years of age when he began to preach, (Luke iii: 23), and he predicted to the Jews that upon them should come all the righteous blood shed upon the earth, and that the prediction should be fulfilled in that generation; (Matt. xxii: 34-36) which was accomplished within forty-five years. The generation should "not pass away till all be fulfilled." The term "all fulfilled," includes within its folds the advent of our Lord, and the translation of his elect. (Num. lv: 60). If we fix the age of the witness at thirty years, and the final termination of his generation at seventy-five, and apply the rule to the class of 1843, we confine the remainder of this generation to within a few years. This is a brief space, every moment of which is fraught with the deepest interest to the human family, as the remainder of earth's diurnal history is summed up in it. This is a solemn thought, but is it so?

66. *"Heaven and earth shall pass away but my words shall not pass away."* v. 35.

The term "heaven and earth shall pass away,"



is a symbolic phrase, (Rev. xx : 11) and, according to prior predictions, it means that the heaven and the earth shall once more become "without form and void," (Jer. iv : 23) and then "be changed." (Heb. i : 12). These things are predicted. But the words of our Lord will neither become void, nor be changed, nor pass away. His word is immutable. He has pointed out the last generation, and has defined the limits which it cannot pass, and both his honor and veracity are pledges to make it good. There can be no mistake nor failure. This generation is enclosed within the bounds of defined truth, and immutably secured there.

But why has our Lord condescended to employ such an assurance to back up his word ; it is found nowhere else in the Bible ? The reason is obvious. He knew that the Church would hesitate to believe that the generation could be known, and so easily settled and defined, and that unbelief and distrust would pervade the body ; and to clear up these doubts, and secure the faith of the Church, he has condescended to thus assure the Church of the certainty of the event within the time specified.

69. "*But of that day and hour knoweth no man, no, not the angels of heaven, 'neither the Son,' (Mark) but my Father only.*" v. 36.

The day and hour is a fraction of time. No man will ever know to a fraction when our Lord will



appear. Our Lord himself, as the son of David, did not know to a fraction the time, but in his Divine nature, he knew all things. The angels are to accompany him to the earth when he returns, but they do not know to a fraction when they shall start, until the time arrives. The Father, the Divine One has all of His plans fully matured and arranged, and all things will occur just at the hour determined on when he created the world. Therefore, "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." (Deut. xxix. 29).

This completes the third parallel.

We now turn to illustrate the morals of the religious world during this generation, by comparing

#### THIS AGE WITH THAT OF NOAH.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.' (Luke). Then shall two be in the field; the one shall be

taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." vs. 37-41.

This prediction, drawn from the facts of history, is a parallel to the last generation—contrasting this age and that of Noah.

68. "*But as the days of Noe were, so shall also the coming of the Son of man be.*" v. 37.

This parallel has three especial points. Noah understood from the word of the Lord, that that generation should perish by water; (Gen. vi: 18.) by the same word Mr. Miller understood that this generation should witness the destruction of the world by fire. (2 Peter ii: 5). Noah preached to the world what he had learned from the word of the Lord; so did Mr. Miller. Noah acted out his faith; so did Mr. Miller. These two men standing at the head of their respective generations, were representative men; but how did their doctrines affect the world?

69. "*For as in the days that were before the flood, they were eating and drinking.*" v. 38.

To eat and drink, represents a religious feast, a profane pastime, under the sanction and guise of piety; such as levees, bazars, fairs, sociables and oyster suppers. It was against this last day sin, that the apostle wrote: "Neither be ye idolaters, as were some of them; as it is written. The peo-

ple sat down to eat and drink, and rose up to play." This was "written for our admonition, upon whom the ends of the world are come." 1 Cor. x: 7-11. These church festivals draw crowds for there is music, feasting and often dancing.

70. "*Marrying and giving in marriage until the day that Noe entered into the ark.*" v. 38.

To marry and then to be given in marriage is free love, or polygamy. Such was society in the old world, before the flood, "they took them wives of all which they chose." (Gen. vi: 2).

The divorce laws and Spiritualism are leading the people of this age into the same sin. Against this sin the apostle has warned the Church: "Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand." This too was "written for our admonition upon whom the ends of the world are come." 1 Cor. x: 8, 11. And this shameless lust, with religious festivals, continued "until the day that Noe entered into the ark." Neither his righteous life, nor his godly preaching, nor his building of the ark, effected any change in mankind; they kept right on until Noah was lost from their view in the completed ark.

71. "*And they knew not until the flood came and took them all away: so shall also the coming of the Son of man be.*" v. 39.

The inhabitants of the old world knew not of impending judgment, because they believed not, until "the fountains of the great deep" were "broken up and the windows of heaven were opened," (Gen. vii: 11,) and "the flood came and took them all away; so shall also the coming of the Son of man be," to the people of this generation. For while "they shall say peace and safety," (1 Thess. v: 3,) the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i: 7-9. They knew not, for they believed not, as the knowledge of coming events is derived through faith. Having in these parallels shown the condition of the unbelieving world, our Lord admonishes the Church how to avoid this imminent danger.

72. *"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."* (Luke). v. 39.

To be overcharged with surfeiting, is to possess a superabundance of the riches and blessings of this life, or, in the language of the age, "fast living." Drunkenness represents a waste of time and



money in giddy, useless pastimes, such as excursions, panoramas and concerts. To be overcharged with the cares of this life, is to devote time and talent to the acquisition of property; to be worldly minded, to the detriment of living piety. As the leading classes of society are given to these sins, their example and influence might sway members of the Church to follow their downward career, hence this pointed admonition.

73. *“For as a snare shall it come on all them that dwell on the face of the whole earth.”* (Luke). v. 39.

Those that dwell on the earth represent them that feel satisfied with this world, and care nothing about the life to come. Being careless and thoughtless respecting the claims of the Gospel or the predictions of the prophets, they are unprepared for the dread scenes of the last day, and so it overtakes them as a snare. Caught in surfeiting; caught in drunkenness; caught engrossed in the cares of this life, in folly and worldly-mindedness; caught in unbelief and in sin, and lost—eternally lost.

74. *“Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grind-at the mill; the one shall be taken and the other left.”*  
vs. 40, 41.

Then, when the Son of man appears, an eternal



separation of the good and the evil, the wheat and the tares, the sheep and the goats, will take place. At that time mankind will be either at rest or at work, and, in an instant, the believer will be taken to meet his descending Lord, (No. 63) while the unbeliever with whom he rested or labored, will be left to perish. Thus "like a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of this world; the angels shall come forth, and shall sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii: 47-50. We have thus reached for the fourth time the end of the world, by as many direct lines of prophetic truth, and, having pointed out the dangers of this generation, our Lord next gives us the true and only safe position to occupy at the time of his appearing—

#### READY AND WATCHING.

"Watch, therefore, for ye know not what hour your lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." vs. 42-44.

This instruction to the Church applies to the remainder of this generation.

75. “ *Watch, therefore ; for ye know not what hour your lord doth come.*” v. 42.

In consideration of the moral and religious state of the world as just illustrated by the times of Noah, you watch. Therefore, observe the signs of general apostacy and disbelief, and to successfully avoid the same snare, you must watch. Another incentive to watchfulness, is, the Church cannot know the time to a fraction when our Lord will come. This point has been illustrated by two important examples. (Nos. 38, 67). The point in hand is thus illustrated.

76. “ *But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.*” v. 43.

This is self-evident. Self interest, and the universal law of self preservation, would so arouse the mind that putting aside every other consideration, the good-man would watch, and be prepared to defend his house from pillage.

77. “ *Therefore be ye also ready ; for in such an hour as ye think not, the Son of man cometh.*” v. 44.

As the Church knows the watch in which our Lord will return, (No. 109,) she must be ready, and

be as interested and as vigilant to be prepared for the dread event, as the good-man of the house would have been, had he known as much about the coming thief. These two points—the knowing the watch, and not knowing the time in the watch, is here confirmed by the fact, that, after knowing the watch and the generation, and after watching with intense anxiety, our Lord will actually come “in such an hour as ye think not.” This may happen by the natural perversity of the human heart, which loves delay. Events of different magnitudes and of different applications also cluster around the time of our Lord’s appearing, and the earnest watcher might calculate their consecutive fulfilment while they might occur parallel, and so the event be upon him ere he was aware, but being a prepared watcher, he secures salvation.

Our Lord having thus completed his general instructions, nothing now remains but to relate the histro-prophetic action of the Church and the ministry, during the period of this generation upon these great truths.

#### THE HOUSEHOLD SERVANTS.

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that

evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." vs. 45-51.

This prediction relates to the professed Christian ministry during this generation, upon the subject of the coming of our Lord to judgment.

78. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" v. 45.

This is a call for, and a description of a class of volunteers to proclaim the immediate coming of the Lord. "Who then," in view of the signs given, in view of the state of the world described, in view of the generation revealed, in view of the duties of the ministry enjoined, "is a faithful and wise servant;" faithful to proclaim this solemn and important truth; faithful to discharge the obligations of the gospel; faithful to live his faith before the world; faithful to continue his mission to the end; a faithful and *wise* servant; wise to understand the prophecies, wise to rightly divide the word of truth, wise in experimental religion, wise in the doctrines of grace and salvation; one "whom his lord hath made ruler over his house-



hold;" (Acts, xx: 28,) a called and chosen vessel, "to give them meat in due season;" to give suitable warning of the impending judgment, and suitable directions to prepare for its solemn realities? This extraordinary call was realized through the preaching and published works of the late William Miller, of Low Hampton, New York, between the years 1838 and 1843. No sooner did he announce that the kingdom of God was at hand, than men of deep piety and rare ability among the various denominations, left their sectarian interests and entered the great work. The doctrine of the immediate coming of our Lord, and the generally received evangelical doctrines formed the basis of united action. The divine blessing sanctioned the movement as has been related. (No. 64.)

79. "*Blessed is that servant whom his lord when he cometh shall find so doing.*" v. 46.

A faithful and wise continuance in "so doing," as they had begun in their great mission will secure salvation. The term "blessed," being applied to those only, who are to be eternally saved. Therefore any departure from sound evangelical truth which has been long established, is to be regarded as reprehensible apostasy, and never can meet with the divine approval.

80. "*Verily I say unto you, that he shall make him ruler over all his goods.*" v. 47.



This immense reward is promised upon the condition of being found at the advent in the spirit and faith of the old gospel in which the movement began. To be made a "ruler over all his goods," represents the exalted station and extensive sway in the kingdom of God that awaits the true servant of Christ, for "he that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. This concludes the calling, perseverance, and final salvation of the true Advent Ministry. Our Lord now turns to delineate their opposers.

81. *"But, and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servant and shall eat and drink with the drunken."*  
vs. 48,49.

"But and if" in opposition to the course of the faithful and wise servant just described, "that evil servant,"—evil by rejecting the glorious truth of the second advent message, "shall say in his heart,"—shall conclude in his mind after weighing the subject according to his creed, his wishes or his fancies, that his "lord delayeth his coming,"—that he delayeth it until the Jews return to Palestine, and are converted; delayeth it until the world is evangelized to Christ; delayeth it until after the millennium; "and shall begin to smite his fellow servant." his equal, his co-laborer, about "going

up," about "ascension robes," about "blowing horns," or about ridiculous "confessions," or degrade and expel them from the denomination if they persist in their faith, "and eat and drink," (No. 62,) to hold religious idolatrous festivals, such as fairs, levees, bazars, oyster and sugar suppers, "with the drunken," (No. 65.) or join with the giddy pleasures of the day, such as excursions, concerts, panoramas, and brilliant turnouts, if he does these reprehensible acts, or assumes this unchristian cause, his doom will be fearful indeed.

82. *"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."* v. 50.

The day and the hour is a fraction of time, and sustains the same relation to the last generation, that the generation does to the millennium. And as our Lord is to come in this generation, but is not expected by the evil servant until after a thousand years, he comes in a day when that servant looketh not for him, and in an hour that he is not aware of. To not be aware of our Lord's advent until it occurs, represents it as coming like a snare. (No. 66). The evil servant is thus found disbelieving the truth; found engaged in worldly pursuits; found reviling the Church of Christ, (No. 74), and without space for repentance or amendment, he is summoned to the bar of God.

83. “*And shall cut him asunder, and appoint him his portion with the hypocrites.*” v. 51.

This presents the official act of his eternal condemnation. To cut him asunder, refers to vine pruning, to the removal of its useless branches, and as Christ is the true vine, and his ministry the branches, (Jno. 15 : 5), to cut asunder this evil servant, is to eternally separate him from Christ, as a branch fit only for the fire. (Jno. 15 : 6). Hypocrites are those that profess to be Christians, but are not. The evil servant professed to be what he was not, for he was merely a polished hypocrite, and with the hypocrites he finds an eternal portion.

84. “*There shall be weeping and gnashing of teeth.*” v. 51.

The location of the hypocrites' portion or the duration of their punishment is not stated, but the wretchedness of their condition is expressed in “weeping and gnashing of teeth.” This shows that the paroxysms of deep grief, and furious wrath, alternately prevail. Parallel to these servants, our Lord gives the history, and the

#### EXPECTATION OF THE CHURCH.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps and took no

oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept." Chapt. 25th. vs. 1-5.

This subject delineates the general history and Christian character of the Church during the last generation.

85. "*Then shall the kingdom of heaven be likened unto ten virgins.*" v. 1.

"Then"—when you know from the signs that the kingdom of God is nigh; (No. 64), when the faithful and wise servant begins to preach the immediate coming of the Lord, (No. 78), *then* shall the kingdom of heaven be likened unto ten virgins.

The kingdom of heaven represents a spiritual system—the principles, development, progress and results of the new covenant and its people, during this dispensation. And as there have been different epochs, connected with the dispensational history of the Christian Church, it has called forth from our Lord different parabolic illustrations of them; this is one of those epochs, and is illustrated by given points in an eastern marriage.

A virgin represents a professor of piety under the new covenant. (2 Cor. xi: 2). The number of the virgins, *ten*, is drawn from the parallel history of the ten tribes of Israel that revolted from the house of David, on account of the sins of Solomon. (1 Kings xi: 31-33).



86. “ *Which took their lamps and went forth to meet the bridegroom.*” v. 1.

A lamp represents the Holy Scriptures. (Ps. cxix : 105). To take the lamp is to rely upon the teachings of the divine word alone. The professed Church at that time had begun to rely upon the opinions of the commentators, who taught the return of the Jews, and the conversion of the world before our Lord should come. But these doctrines being entirely disproved by prophecy and the signs of the advent, (No. 64) Mr. Miller, and the ministry that had embraced his views, pointed to the Scriptures for the proof of their teachings, and in consequence it drew the Church into the same faith. To go forth, is to leave their former place, standing and ecclesiastical relations. When the faithful and wise servants were reviled by the non-believing servants, the former went forth as a body by themselves, and the Church imitating their beloved pastors, took their lamps, and, severing their former connections, went forth with them.

They went forth to meet the bridegroom. The bridegroom represents our Lord Jesus Christ. To meet him, is to expect him at a given time. The time was fixed at “about 1843.” Such was the movement; let us examine the spiritual condition of those that were engaged in it.

87. “ *And five of them were wise.*” v. 2.



Wisdom is a divine gift, and being "from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. iii: 17.

To be wise, is to be a partaker of this divine nature, and by diligence make their calling and election sure. (2 Pet. i: 4, 10). Their faith and works being illustrated by "a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." Matt. vii: 24, 25.

Five represents an imperfect number—a remnant, and embraces the mass of the true Church in the advent movement from the beginning to its end. This class were devout Christians of the gospel pattern; they understood the subject, and the great importance of being duly prepared for it. They were the eyes and the life of the body.

88. "And five were foolish." v. 2.

Foolishness is earthly wisdom. (1 Cor. i: 20). "This wisdom descendeth not from above, but is earthly, sensual, devilish." Jas. 3: 15.

To be foolish is to be satisfied with a mere profession. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus, 1: 16. So that "every one that heareth

these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell; and great was the fall of it." Mat. vii. 26 : 27.

Five here also represents a part—the spurious part of the outward Church. These two elements, the wise and the foolish, the good and the evil, have been characteristic of the Church all through this dispensation. That a part of the Advent body have not been guided by divine wisdom, either in spirit, doctrine, or conduct is self evident. They have embraced all manner of ideas, and practised all manner of fancied rites. The relative conduct of these classes, is next exemplified.

89. *“ They that were foolish took their lamps and took no oil with them.”* v. 3.

The foolish took their lamps. The foolish were mere intellectual Christians; they took the word, and felt safe and satisfied. The grand doctrines of the advent, the resurrection, the judgment and kingdom of God, together with the signs of the present age, form one of the purest and deepest, and clearest intellectual themes, ever brought to the mind or capacity of man. These subjects the foolish delighted to hear, talk and argue upon, “supposing that gain was godliness.” To correctly

understand the principles of redemption is well, as it fulfils a divine requirement, but it is not enough.

Oil represents Divine Grace, which regenerates, sanctifies, and makes holy; being thus typically employed, both under the Law, (Ex. xl: 9-16), and under the Gospel; (Jas. v: 14, 15), and was an essential preparation for the service, or work of God. (Ps. lxi: 1).

The foolish took no oil with them. They were destitute of every spiritual element that constitutes a Christian life: yet they were expecting the immediate manifestation of the Son of God: they sang of its solemn glories, they prayed for its hastening, and described it with eloquence, and perhaps with pride, while they themselves, were entirely unprepared for the dread scene. Experimentally "they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii: 12. Such were the foolish.

90. "*But the wise took oil in their vessels with their lamps.*" v. 4.

A vessel, represents the body, soul, and mind; and as Divine Grace is a treasure committed to the believer, "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Eph. iv: 7.

To have oil in their vessels, represents a divine illumination. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Eph. iv: 6. And thus being "wholly sanctified" "body, soul, and spirit," (1 Thess. v: 23) each knew how to possess his vessel in sanctification and honor," knowing that God had called them "unto holiness." (1 Thess. iv: 4). Being thus "sanctified by God the Father, and preserved in Jesus Christ, and called," (Jude 1,) they stood complete in all the will of God, and were ready for the glorious appearing of our Lord and Saviour. They took oil in their vessels with their lamps. Oil is an essential ingredient to the lamp, as without it no continued light can be produced; so Divine Grace is not only essential to salvation but is essential to a correct and spiritual understanding of the Holy Scriptures. "For what man knoweth the things of a man, save the spirit of man which is, in him? even so the things of God knoweth no man, but the Spirit of God. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii: 11, 14. The union of Divine Grace with the Word produces light, and so thy word became "a lamp unto my feet, and a light unto my path." Ps. cxix:



105. Therefore "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord." Luke xii : 35. Those that were first in the great movement, fulfilled these requirements, as those that came out of the various sects "about 1843," were the purest and the best of the churches to which they belonged, being very devout, solemn, and circumspect. Their singing and praying and exhorting, had a spiritual edge of life-giving power, that carried with it intense conviction, for they were Christians of the first water.

91. "While the bridegroom tarried they all slumbered and slept." v. 5.

The tarrying of the bridegroom, represents that our Lord did not come at the time appointed by the Advent body. A sad disappointment was experienced as the tenth day, of the seventh (Jewish) month, Oct. 22, 1844, passed by. The Lord so anxiously expected had not come. Where was the mistake? with a few exceptions none would acknowledge one; they affirmed that the Lord was in the move; that they had fulfilled the first part of this parable; that it was thus to be, and, as some one must bear the responsibility they threw it off upon the Lord—"the *bridegroom* tarried."

To slumber, is spiritual blindness, (Rom xi : 8), and represents a degenerating apostasy. The first



step in apostasy was organization. In 1845, they met in the city of Albany, N. Y., and organized a General Conference. Here they assumed the name of Adventists. The organization of State Conferences followed. The next step was conformity to dignified formalism. Note preaching, choir singing, instrumental music, on the Sabbath, and Sunday-schools, took their places in public worship. This was followed by a vain effort to convince the various sects that had rejected the Advent doctrine, and who in turn had been rejected by our Lord, (Rev. iii: 16) that they were not heretics; and quoting popular intellectual preachers as proof, they holding to similar views. The third step was to found tract funds, and missionary enterprises, and organize a legal association to propagate the gospel of their pattern, and hand it down to future generations. This was the first degenerate episode; the second soon followed.

To sleep, is the symbol of natural death, (John xi: 11, 14) and represents an apostasy next to total. (1 Thess. v: 6, 7). The first step in this second plunge into the spiritual abyss, was set in motion in 1854 by a time movement. Under that rally, certain teachers, who, during the preceding back-sliding, had held heterodox opinions upon well established truths, assumed the form of a body by themselves. They discarded formalism, and stood out alone.

The second step was to revolutionize the cardinal doctrines of the body on the divinity of our Lord, the state of the dead, and the future of the lost. The central leader following this move, through various discussions, newspapers and tracts, succeeded in establishing the dark doctrines of materialism; and like Jeroboam, the son of Nebat, (No. 84), he has led the body to the very brink of total apostasy. With these anti-Christian doctrines, came the spirit of anti-Christ, (1 Jno. iv. 1-6), boisterous, vapid and bewildering, and like the desert simoom, has swept all before it. The third step is the induction of the very formalism which they at first rejected. Thus they all, both the wise and the foolish, "slumbered and slept." But with all of their weakness, folly, and apparent degeneracy, they are the recognized body of Christ, the true Church militant on earth, and to whom is to be given

#### THE LAST WARNING.

"And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward

came also the other virgins, saying, Lord, Lord open unto us. But he answered and said: Verily, I say unto you, I know you not. Watch, therefore; for ye know neither the day, nor the hour wherein the Son of man cometh." vs. 6-13.

This subject completes the histro-prophetic movement of the Church, as it ends in the glorious marriage supper of the Lamb.

92. "*And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.*" v. 6.

Midnight is the closing period of one day, and the harbinger of another—twelve o'clock at night, and represents the close of six thousand years of toil and probation, and the solemn dawning of the "Sabbath keeping to the people of God." (Heb. iv: 9).

To cry, is to give religious instruction by a divinely commissioned agent; to proclaim by the voice of a herald; to publish an important message. (Matt. iii: 3, John i: 23). This cry at midnight is to be made by the Porter, (John x: 3) whose manifestation to the Church was the sign or the signal of our Lord's immediate appearing. (No. 54).

The message, "Behold the bridegroom cometh, go ye out to meet him," represents two very important facts, viz. the full and perfect evidence of our Lord's immediate return to this earth, and full directions respecting the preparation to meet him.

The publication of this prophecy, being the opening announcement. (No. 54.)

93. “ *Then all those virgins arose, and trimmed their lamps.*”<sub>v. 7.</sub>

The term *then*, covers all the time allotted for the message, from its beginning to its finale, and as the term is a short space in time, it represents a corresponding brief space to prepare for the judgment.

For the virgins to all arise, represents a return from their apostasy, to true, pure, and original ground, both as it relates to doctrine and practice, according to the predicted requirement of the gospel: “ And that knowing the time, that it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” Rom. xiii: 11-14.

To trim the lamp, is to cut away the burnt portion of the wick that had obstructed the light, and it represents the repudiation, as divine truth, of all those false rites and doctrines contracted by them



during their apostasy. This process of arising and trimming the lamp, will continue "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 13-16. This divine unity of the Church, is in answer to our Lord's prayer, and will be so recognized by mankind. (Jno. xvii. 20, 21). But this unity marks a division among the virgins.

94. *"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."* v. 8.

To lack oil, represents an unsaved condition, a state of utter unpreparedness to meet God. This class had existed in the body from the very beginning, "ever learning and never able to come to a knowledge of the truth." (2 Tim. iii. 7). The closing portion of this generation was to abound with them. (Ib. v. 5).



To ask the wise for oil, represents a desire for their prayers and assistance to obtain those divine blessings possessed and enjoyed by the wise. This request was not made till after the last warning had been fully given, and they stood in the full blaze of divine truth, and on the very threshold of eternity. There are times when peace with God cannot be obtained, on account of the motive that prompts the request. This was one of them. For their lamps to go out, represents spiritual darkness—a state of despair. The foolish urge their request upon this fact, up to this point, they had felt safe and had appeared satisfied; but in trimming their lamps they had discovered their lack of oil, and were thus obliged by the light of truth to confess their true condition. They had rested upon doctrines and rites instead of upon spirituality; if they had possessed the latter, the former would have conduced to their edification and enjoyment. It was then forever too late. This is apparent by what follows.

95. *“But the wise answered saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves.”* v. 9.

The term *not so* represents an absolute refusal to lend the foolish assistance. This answer of the wise was decisive. The wise state the grounds of their refusal, “Lest there be not enough for us and you.”

The term *lest* implied danger, the danger of coming short themselves. The Lord was expected every moment, and each of the wise had as much as he could do to look out for himself, without being burdened with the sins of others. To refuse them assistance was, under the circumstances, just and reasonable, but they did what they could, they gave them advice to go to "them that sell and buy for yourselves."

To go to them that sell represents that the foolish were directed to Christ "the way, the truth, and the life: no man cometh unto the Father, but by me." Jno. xiv: 6. To buy is to make a full consecration to God, of time, talent and possessions; this the wise did at the beginning, and they advise the foolish to go and do likewise. This was a correct and a Christian manner of performing their duty. The foolish attempted to comply, but failed in their effort.

96. *"And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut."* v. 10.

While they went to buy represents a separation of the two classes, and it fulfils the saying of the prophet: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. iii: 18. While the foolish were absent from

the wise, "the bridegroom came." This event proves the correctness of the midnight cry, and the faith of the advent body respecting it. The marriage represents the eternal union of all the redeemed with Christ, to take place at his coming. Those that were ready, were those that were "looking," (Heb. ix: 28), and "watching," (Rev. xvi: 15), and waiting for him, (1 Thess. i: 10), and loving his appearing; (2 Tim. iv: 8), and being clothed with the wedding garment, (Matt. xxii: 11), they went in with him to the marriage. The door is Christ, (Jno. x. 8: 9). To shut the door represents the way to God as eternally closed, the spirit's call ended; mercy finished, and hope to the world forever perished. There is, therefore, no period of probation after the advent, as an eternal fixedness of character, (Rev. xxii: 11), to all mankind occurs when the door is shut. Between the beginning of the cry at midnight and the end of human probation, there appears to be but a very brief space, and so is fulfilled the saying of the apostle. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. ix: 28.

97. "Afterward came also the other virgins, saying, Lord, lord open unto us. But he answered and said, Verily, I say unto you, I know you not." vs. 11, 12.

The return of the virgins after the close of hu-

man probation represents the last public exhibition of their folly. For the first time they apply unto the Lord heartily for salvation. Up to this point, they had depended entirely upon human agency to secure the needed salvation and had failed, now they seek Christ in earnest. Most probably they had run from meeting to meeting, to obtain through religious forms a satisfactory *feeling* that should quiet their dread apprehensions, and instead of submitting all to God as *sinner*s, they sought to obtain the blessing of peace, as *saint*s.

Their prayer, "Lord, Lord, open unto us," is a touching moan of keen despair; thus "many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; then he shall answer and say unto you, I know you not whence ye are." Luke xiii : 24, 25.

The answer of our Lord to their importunate prayer, relates to past time, to the time of mercy and free salvation, as during that period he never knew them to pray as they then prayed. If they had done so then, they would have obtained instant admission, now too late. Astonished at this, they reply, "have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" To this self-righteous pleading there is but one answer, "I never knew



you," to do these miracles, and good deeds by the Spirit, "depart from me, ye that work iniquity." Matt. vii: 22, 23.

98. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." v. 13.

To watch is to note the spiritual state of the mind and of passing events. This was to be done in consideration of the preceding biographical and historical record. To watch the spiritual needs of the soul, that it is securely resting in the full peace of Christ; of the passing events, that our proximity to the judgment might be the more clearly understood.

These considerations were enjoined because the time of our Lord's appearing could not be foreknown to a definite fraction. This fact being illustrated by the closing scenes of the parable of the virgins.

This concludes our Lord's answer to the disciples' second question, and he completes his predictions with an historical parallel to these questions, that embraces the whole dispensation.

#### THE NOBLEMAN'S JOURNEY.

"For the kingdom of heaven is as a man travelling into a far country who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to



his several ability; 'and commanded the porter to watch.'  
(Mark). vs. 14, 15.

There is a general parallel to this subject in  
Luke xix: 11-27.

99. "*For the kingdom of heaven is as a man traveling into a far country.*" v. 14.

The subject matter of this parable relates to the Head of the New Covenant, and is founded upon a political custom of the Roman empire. When a nobleman or a prince became heir to a crown, he repaired to Rome, presented his claims, was crowned by the Senate, and thus invested, returned to his dominions to assume the duties and honors of his royal station. Thus it was with our Lord, he being a royal Prince, (Acts v: 31), and sole heir to an elective crown, (Ps. xxi: 3, Luke i: 32), it became necessary for him to depart for the seat and throne of universal empire (Heb. xii: 22-24), "to receive for himself a kingdom and to return." Luke xix: 12.

100. "*Who called his own servants, and delivered unto them his goods.*" v. 14.

To call a servant, is to invest him with official authority, to act in the name of his patron. (2 Cor. v: 20). His goods represent, the truths, gifts, and institutions of the gospel. These were bestowed upon the servants, in the following official order.

101. "And unto one he gave five talents." v. 15.

This being the highest official position, it relates to the office of Apostles. (1 Cor. xii: 28). Of these there were but just twelve. (Rev. xxi: 14). They were to communicate to mankind the principles and ordinances of the gospel by an infallible inspiration, (Jno. xiv: 26), and they were to confirm them, by unlimited miracles. (Jno. xiv: 12). They were favored with visions, (Acts xvi: 9), and with trances, (Acts x: 10), and were sometimes transported to other places. (Acts viii: 39, 40).

102. "And to another two." v. 15.

This being the second station in official capacity, it relates to the office of Prophets. (1 Cor. xii: 28). They were to communicate the revealed will of God to man, through partial inspiration. (Acts xiii: 1). They were subsequently ranked with evangelists and pastors, but standing first among them. (Eph. iv: 11). Of this class were Timothy, (2 Tim. iv: 5), and Titus (i: 5).

103. "And to another one." v. 15.

This being the third in official rank, it relates to the office of a Teacher. (1 Cor. xii: 28). This office having been perverted to secular pursuits, it became obsolete from the beginning.

104. "And to every man according to his several ability." v. 15.

This bestowment relates to the various gifts and minor offices of the general body of the Church, such as "miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii : 28. These offices require men of marked ability as laymen, and in consequence many from this class have elevated themselves into the ministry.

105. "*And commanded the porter to watch.*"  
(Mark). v. 15.

To watch is to note the fulfilment of prophetic truth, therefore the office of the Porter is to expound prophecy. Through his teachings the Church is to come to the unity of the faith. (Nos. 92 : 93). His appearance to the household being absolute proof of the close of this dispensation. (No. 54). Having thus "set the members every one of them in the body as it hath pleased him," (1 Cor. xii : 18), he proceeds to give his

#### INSTRUCTIONS TO THE PORTER.

"Watch therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch," (Mark) and straightway took his journey." v. 15.

This relates to the general and personal duties of the household Porter.

106. "*Watch therefore: for ye know not when the master of the house cometh, at even.*" (Mark.) v. 15.

This evening was the first watch of the night, from six to nine o'clock, and represents a period of about five hundred years, from the apostolic age to the subdivision of the western empire of Rome. The Porter must note the events of the evening, for the master may come in the first watch. The events of the evening were The False Messiahs, Religion by the Sword, National Judgments, Persecution by the Jews, Apostasy of the Church, This Gospel of the Kingdom, The Dispersion of the Jews, and the Persecution by the Romans. But the Master came not during the first watch.

107. "*Or at midnight.*" (Mark.) v. 15.

The midnight was the second watch, from nine to twelve o'clock, but practically from nine till past three o'clock, and represents a period of about one thousand years, from the elevation of the Roman Pontiff by Justinian, to the Great Reformation of the sixteenth century. The Porter must note the events of this watch for the Master may come "in the second watch." (Luke xii: 38). The events of this watch were, the continuation of The False Messiahs, Religion by the Sword, This Gospel of the Kingdom, National Judgments, and Persecution by the Romans. But the Master came not during this watch. These two watches cover the answer to the disciples' first question.

108. "*Or at the cock-crowing.*" (Mark.) v. 15.



This was the third watch of the night, from the first omens of day to full daylight, and represents a period of about three hundred years, from the establishment of religious liberty in Europe, to the Advent movement in 1843. The Porter must note the events of this watch, for the Master may "come in the third watch." (Luke xii: 38). The events of this watch were Spiritualizers of the Advent, Signs of the end, This Gospel of the Kingdom, and The Last Generation. But the Master came not during the third watch.

109. "*Or in the morning.*" (Mark). v. 15.

The morning watch was the fourth and last watch of the night: it began with the daylight and ended at sunrise, and it represents the period of the Last Generation, from about 1843 to the end of the world. The Porter must note the events of this watch, for the master will come unto us "in the fourth watch of the night," (Matt. xiv: 25). not as he came to the disciples, but in the clouds of heaven. The events of this watch were, The Spiritualizers of the Advent, Signs of the End, The Advent of the Son of God, The Last Generation, This Age and that of Noah, Ready and Watching, The Household Servants, Expectation of the Church, and the Last Warning. That he would come in the fourth watch, could not be known till the watch had fully arrived. (No. 64.) To these



general instructions our Lord adds a particular one.

110. “*Lest coming suddenly he find you sleeping.*”  
(Mark.) v. 15.

To be sleeping is a state of apostasy, and this being the condition of the Church, (No. 91,) the Porter must not be found like them. And lest the Master should come unexpectedly and find the Porter thus, it is implied what he must do—Watch. He must comprehend prophetic events and firmly adhere to spiritual life. But this constant adherence to the primitive faith of the gospel, would separate him in a measure from his brethren. This would make him the target of secret malice or of open vituperation to the careless worshipers of the household. Alone therefore upon the watch tower, (Is. xxi : 8), he must be ready to announce to the household within the opening day, and the advent of the glorious “Morning Star.” (Rev. xx : 16). A different course from this might have proved fatal not only to himself, but also to the entire Church. (No. 91).

111. “*And what I say unto you, I say unto all, watch.*” (Mark.) v. 15.

The same duty of watchfulness, and of primitive piety that is required of the Porter, will henceforth be required of the members and teachers of the household, as without it none can hope to be saved.

(Heb. ix : 28). Therefore the time has now come for the members of the Church to arise and trim their lamps. Let your conduct henceforth bespeak every item of your faith. This completes the instructions to the Porter, all was now arranged for his departure.

112. "*And straightway took his journey.*" v. 15.

Having been "seen of them forty days, and speaking of the things pertaining to the kingdom of God," Acts i : 4, "he led them out as far as Bethany, and lifted up his hands and blessed them. And it came to pass, while he blessed them, he was carried up into heaven." Luke, xxiv : 50-51. "And a cloud received him out of their sight." Acts, i : 9, . This was in the presence of "above five hundred brethren." 1 Cor. xv : 6.

#### THE OCCUPYING SERVANTS.

"Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." vs. 16-18.

This relates to the general success of the household servants, prior to the great movement of 1843-4. (No. 78).

113. "*Then he that had received the five talents went and traded with the same and made them other five talents.*" v. 16.

This servant represents the apostles. (No. 101). They made of the goods entrusted to them, "five other talents." Divine light produced in them divine fruits, (Gal. v: 22), and thus fulfilled perfectly the divine requirement of the Master. (Jno. xv: 16).

114. "*And likewise he that had received two, he also gained other two.*" v. 17.

This servant represents the prophets, evangelists and pastors of the general Church. (No. 102). These also gained two other talents beside those entrusted to them. Less light produced less fruit, but as the proportion is the same, the divine will must be equally satisfied.

115. "*But he that had received one went and digged in the earth, and hid his lord's money.*" v. 18.

This servant represents the unfaithful teacher. (No. 103). To dig in the earth, is to neglect the gift entrusted to him, and to turn his attention to secular objects. This entirely deprived the household of this gift. Luther and Baxter attempted to institute it in their days, but failed. And in our times the attempt has subsided into Sunday schools, but as these are a secular institution, it not only desecrates the Sabbath, but completes the predicted failure. The gift lies buried in the earth. Standing now upon the last fragment of time, we anxiously await

## THE RETURNING KING.

“After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained other two talents beside them. His lord said unto him, Well, done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid and went and hid thy talent in the earth; lo there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.”

vs. 19-30.



This subject relates to the reward of the household servants at the advent and resurrection, for he "shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv: 1.

116. "*After a long time the lord of those servants cometh, and reckoneth with them.*" v. 19.

"After a long time," refers to the space between his first, and his second advents. The precise period not being given, the term is nearly completed, as eighteen hundred and forty years have already passed away since he left the earth.

"The lord of those servants cometh." This is in accordance with his promise, "I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv: 3. His return is described in Nos. 55-60.

He then reckons with his servants. To reckon, is to make a settlement, to end the account. The parallel to this is found in Luke xix: 15. "And it came to pass that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Thus the reward is not given at death, but after our Lord's return from heaven. (Luke xiv: 14).

117. "*And so he that had received five talents came and brought other five talents, saying, Lord thou deliver-*

*edst unto me five talents, behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."*

vs. 20-21.

This servant represents the first disciples. They gave up their account with the remark, "I have gained beside them five talents more." This fulfils the saying of Paul: "So then every one of us shall give account of himself to God." Rom. xvi : 12. The phrasology of this form of judgment, represents an animated continuation of conscious being, during the interval between death and the resurrection. This fact is proved by the historic illustration of this point in the case of the rich man and Lazarus. (Luke, xvi : 19--31).

The divine approval, "Well done, thou good and faithful servant," represents their acceptance and justification at the last day. He had done well; he was good; he was faithful. These essential ingredients to salvation were theirs. It is upon these facts that judgment is based.

The "rule over many things," and the "joy of his lord," represent the exalted state this class of servants will occupy in the kingdom of God. (Luke xxii : 28--30).

118. "*He also that had received two talents came and*

said, lord, thou deliveredst unto me two talents, behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord.”

vs. 22, 23.

This servant represents the ministry from the apostolic age to the present generation. They deliver up their account saying, thou gavest “me two talents,” “I have gained two other talents beside them.” Perfect consciousness of past time was theirs also, and it is inferred from the tenor of the record that they had continued alive. This is in accordance with the teachings of inspiration, (Luke 8 : 52 ; Jno. 11 : 12), as *sleep*, is uninterrupted *life*.

The response from their lord, “Well done, good and faithful servants,” evinces his pleasure and satisfaction at the results of their efforts. They too had done well, and were good, and had been faithful. A good foundation for a happy reward.

The reward, “I will make thee ruler over many things, enter thou into the joy of thy lord,” represents their station in the kingdom of God. The first class were kings, and these obtain a royal priesthood, the next station to the throne. (Rev. i. 6). Their office being proportionate to their station and calling here.

119. "Then he which had received the one talent came and said, lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." v. 24.

This servant represents the third class, those who refuse to occupy upon the gift of God. The reasons assigned by this servant are, he knew his lord to be "a hard man." A hard man represents a relentless, unfeeling and obstinate person, fully determined to gratify his own feelings or purposes. This appears to be the idea this servant had of the will of God, as presented in the plan of redemption.

Another reason was, he "reaped where he sowed not." To reap where one has not sowed, is to require persons to labor for our good for nought. This was this servant's idea, respecting giving our time for the service of God.

The third reason was, he "gathered where he had not strewed." To gather where we have not strewed, is to tax others for our support. This was his view of supporting the institutions of the gospel. To require time, talent, and money for the interests of the gospel, this servant felt was hard, he would not stand it, it was against his feelings, purse and interests. He next informs the master what he did do.

120. "And I was afraid, and went and hid thy talent in the earth : lo there thou hast that is thine." v. 25.



“I was afraid,” this is his last reason. To fear to perform the requirements of God, is to distrust his care and his word, and by looking at external circumstances to dread the results. This is superstitious unbelief. God had promised temporal and spiritual, and eternal good to the obedient, with persecution: (Mark x: 29, 30,) but this servant dare not trust him, being afraid of results. “I hid thy talent in the earth.” To hide the gift of God in the earth, is to engage in earthly or secular pursuits, to the exclusion of divine things. He digged in the earth, thereby he hid his lord’s money. He kept it securely secreted. He returns it again with the remark, “thou hast that is thine.” If he had not done anything, he thought his lord had not lost anything, and so he assumes a show of care and honesty, he returns it just as good as he received it. Deluded soul, how blighted his spiritual discernment.

121. *“His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury.”* vs. 26, 27.

That this unoccupying servant was both wicked and slothful appears from his own confession, and he stood convicted upon his own testimony. The

parallel in Luke xix : 22 reads : " Out of thine own mouth will I judge thee, thou wicked servant." " Thou oughtest therefore to have put my money to the exchangers." Religious exchangers represent those who speculate in divine things for personal advantage. It might have been better for this servant to have done this than to entirely neglect his duty. But he did nothing. " Then at my coming I should have received mine own with usury." To cultivate the divine gift bestowed upon us will benefit some one, and will thus indirectly redound to the glory of God as said the apostle : " Some indeed preach Christ even of envy and strife ; and some also of good will, \* \* \* \* notwithstanding, every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice." Phil. i : 15, 18. But the unprofitable servant did nothing, and being self condemned, the king proceeds to pass judgment upon him.

122. " *Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.*"

vs. 28-30.

To take " the talent from him, and give it unto

him which hath ten talents," represents his rejection and official degradation. Every divine gift bestowed here is necessary to the divine economy hereafter, and therefore it is given to that class capable of exercising its functions in the glorified state.

To cast "the unprofitable servant into outer darkness," represents the execution of the divine will by the angelic host, for "they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. xiii 41, 42. Thus the wicked "shall be driven from light into darkness, and chased out of the world." Job xviii : 18, and also Jude 13, and 2 Peter ii : 17.

The "weeping and gnashing of teeth," represents their sorrow and wretchedness in the world to come. Denuded of the light and religious knowledge given them, their loss can only be realized as the thought of it eternally wells up for reflection. Had this wicked servant been afraid of this retribution as he was to spend his time and money, he would have securely escaped this eternal calamity. But he clung to the world, and still hoped for a good end. Having thus portrayed the judgment of his servants, our Lord proceeds to delineate that of mankind.

## THE JUDGMENT OF THE WORLD.

## I. THE ARRAIGNMENT.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.” vs. 31-33.

This subject is a continuation of the parable of the Nobleman's journey. (No. 99).

123. “*When the Son of man shall come in his glory.*” v. 31.

As the subject of the returning king is the first item in the judgment of the world, that fact is included in this description. His coming in his glory refers to his second advent as described in Nos. 56, 57, 58.

124. “*And all the holy angels with him.*” v. 31.

His return again to the earth—the scene of his childhood and sufferings, is to be attended by “all the holy angels,” as was described in Nos. 59, 60.

125. “*Then shalt he sit upon the throne of his glory.*” v. 31.

To sit upon the throne of his glory, represents his personal millennial reign, (Rev. xx: 4), “for he must reign till he hath put all enemies under his feet.” And “when he shall have put down all



rule, and all authority and power," which includes the last judgment, then he shall deliver "up the kingdom to God, even the Father." 1 Cor. xv: 25, 24. Possessing by divine right supreme authority over the world, (Acts xvii: 31) he is both judge and king.

126. "*And before him shall be gathered all nations.*"  
v. 32.

For all nations to be gathered before him, represents an assembled universe; all the various families of our first parent, Adam. This event is at the close of the millennial reign. (Rev. xx: 11-13).

127. "*And he shall separate them one from another, as a shepherd divideth the sheep from the goats.*" v. 32.

To separate them one from another, represents the dissolution of the organic bonds of society, and the ties of consanguinity. God being the Author of the domestic relation, (Matt. xix: 4-6), he has the right to abolish it. Single and alone "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v: 10.

128. "*And he shall set the sheep on his right hand.*"  
v. 33.

To be set on the right hand, represents the place of honor and salvation. (Eph. i: 20). This re-

deems his promise, "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jno. x: 27.

129. "But the goats on the left." v. 33.

The goats represent those who refuse either to hear the shepherd's voice, or to follow him; and their place on the left hand, evinces their shame and rejection. These are the refuse of mankind. (Matt xiii: 48). The human family being thus judicially arraigned, the King proceeds to render judgment.

## 2. THE ACQUITTAL OF THE SHEEP.

"Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." vs. 34-36.

The terms of this justification are given in general, being based upon the general conduct of the ecclesiastical body.

130. "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." v. 34.

"The kingdom prepared from the foundation of

the world," includes the general reward given to the just. From the earliest period, it had been held out to them, as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter, i: 4, 5.

Hence salvation in the kingdom, has been the prime motive of faith and obedience, through all the pilgrim journey. The Promises embraced it; (Rom. iv: 13), the Gospel confirmed it; (Mark i: 15), and the Church have prayed for it, (Matt. vi: 10), and are now invited to inherit it, as the consummation of her ardent hope—their heirship to the inheritance, being founded upon the following meritorious acts.

131. *"For I was an hungered, and ye gave me meat."*

v. 35.

To feed the hungry, represents Christian kindness. This was commanded, (Is. lviii: 7), and was personally done to our Lord, when he said to the disciples, "Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke, xxiv: 41-43.

132. *"I was thirsty, and ye gave me drink."* v. 35.

To give drink to the thirsty, represents Christian courtesy. As a substitute for a personal act to our

Lord, he enjoined that "whosoever shall give you a cup of water to drink in my name," because ye belong to Christ, "verily I say unto you he shall in no wise lose his reward." Matt. x: 42.

133. "*I was a stranger, and ye took me in.*"

v. 35.

To entertain strangers represents Christian hospitality. This was done personally to our Lord, when at Emmaus "he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them." Luke, xxiv: 28, 29.

134. "*Naked and ye clothed me.*"

v. 36.

To clothe the naked, represents Christian benevolence. The act analogous to this was done by Joseph of Arimathea, and Nicodemus, members of the Jewish Senate, for "they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." Jno. xix: 38-40. To clothe the naked, was a divine command, (Is. lviii: 7) and an ancient Christian practice. (Job. xxxi: 19).

135. "*I was sick, and ye visited me.*"

v. 36.

To visit the sick, represents Christian sympathy. The act analogous to this was performed by Mary the sister of Lazarus, when she took "a pound of



ointment of spikenard, very costly, “ (Jno. xii : 3),  
“ and poured it on his head,” our Lord remarking,  
“ she is come beforehand to anoint my body for the  
burying.” Mark. xiv : 3, 8. From thenceforth it  
was instituted as a Christian rite. (Jas. v : 14, 15).

136. “ *I was in prison, and ye came unto me.*” v. 36.

To visit those under arrest represents Christian charity. This was accomplished by John and Peter, (Jno. xviii : 15, 16), who visited the hall of the high priest, “ to see the end.” (Matt. 26 : 58). The same Christian grace was acted by Onesiphorus, when Paul was a prisoner at Rome, (2 Tim. i : 16-18) and for whom the apostle prays, “ that he may find mercy of the Lord in that day.” Such were the righteous acts performed to our Lord or to his disciples, by the assembled sheep on his right hand.

### 3. REPLY OF THE SAVED.

“ Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison and came unto thee? Then the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”  
vs. 37-40.

It was an ancient custom in Oriental Law, that any person who should be arraigned before a judi-

cial tribunal, should have the right of reply to the charges preferred against him. (Acts xxv: 16). This just item is an ingredient in the divine government, and exemplified in the judgment of the world. The point raised by the just, was in relation to the acts said to be personally done to our Lord. Such acts were required by the divine government, but "When saw we *thee*" in these various conditions and relieved your wants? Our Lord meets the case, upon the just grounds of Christian union, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### 4. CONDEMNATION OF THE GOATS.

"Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not: sick and in prison and ye visited me not." vs. 41-43.

The grounds upon which the condemnation of the wicked were founded, had respect to their general conduct, and their utter failure to meet the requirements of the divine law; this is proved by the subjoined facts.

137. "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire."

v. 41.

This class were cursed for their disobedience to the law, (Gal. iii : 10), and to the gospel, (2 Thess. i : 9, 10), which had been revealed unto them as the just demands of the divine government. (Rom. i : 19, 28, 32). They were commanded to depart "into everlasting fire," which represents the dismal place of their future abode. (No. 122).

138. "*Prepared for the devil and his angels.*" v. 41.

The devil and his angels, are the angel spirits that "left their own habitation" contrary to the divine command, and thus lost "their first estate." (Jude 6). And the same punishment prepared for this class of disobedient spirits, is to be inflicted upon the finally impenitent among mankind. But as corporal or physical punishment is unsuited to the nature of angels, the future punishment of both classes is to be spiritual. This is clear from the following facts. The sin of Adam brought upon the world disease, physical suffering, and corporal death; and these afflictions were entailed upon the human family during their probationary state as a blessing. (Gen. iii : 17-19). The righteousness of Christ took away that "sin of the world," (Jno. i : 29) and its physical consequences. (Matt. viii : 17, Heb. ii : 9.) And as mankind are all raised "*in Christ,*" (1 Cor. xv : 22), each son and daughter of Adam, is constituted a new physical creature, (2 Cor. v : 17). The wicked being thus free from

the physical disabilities of the fall, they will only suffer for their own individual sins. Those sins the judge proceeds to enumerate.

139. "*For I was an hungered and ye gave me no meat.*" v. 42.

To refuse to feed the hungry represents a lack of Christian kindness. Instead of kindness "they violently take away flocks and feed thereof. They turn the needy out of the way; the poor of the earth hide themselves together." Job xxiv : 2--4,6. For this the oppressed cry unto God. (Jas. v : 4).

140. "*I was thirsty and ye gave me no drink.*" v. 42.

To refuse to give the thirsty drink represents a lack of Christian courtesy. This act was personally done to our Lord by a woman of Samaria. (Jno. iv : 7, 28). And while preaching to this class for their salvation, the apostle was obliged to say, "Even unto this present hour, we both hunger and thirst," 1 Cor. iv : 11. They treated their workmen in the same way. (Job xxiv : 11).

141. "*I was a stranger and ye took me not in.*" v. 43.

To refuse to entertain the kindly stranger, evinces a lack of Christian hospitality. This was done personally to our Lord by "a village of the Samaritans." (Jno. ix : 51--54). God will be a swift



witness against those that thus "turn aside the stranger from his right." Mal. iii: 5.

142. "*Naked and ye clothed me not.*" v. 43.

To not clothe the naked represents a lack of Christian benevolence. Instead of clothing our Lord, "they parted his garments, casting lots upon them, what every man should take." Mark xv: 24. This was their general character for they caused "the naked to lodge without clothing, that have no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of shelter. They pluck the fatherless from the breast, and take a pledge of the poor, they cause him to go naked without clothing." Job xxiv: 7--9.

143. "*Sick and in prison and ye visited me not.*" v. 43.

To not visit the sick, or those under arrest, represents a lack of Christian sympathy and charity. The Jews and Roman soldiers, when our Lord was crucified, derided and mocked his dying agonies. (Luke xxiii: 35, 36). The wicked of past ages were equally unfeeling. (Job xxx: 10-14). And when Paul was arraigned before the Roman emperor, he says, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." 2 Tim. iv. 16. Thus failing in every Christian grace,

they stood most justly condemned, but even then they seek self-justification.

#### 5. REPLY OF THE LOST.

“Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

vs. 44, 45.

The same chance to plead is allowed to the vilest, as well as the best of mankind, before the impartial tribunal of God; righteousness being “the habitation of his throne.” (Ps. xcvi: 2). As but a few of the wicked personally knew our Lord while here below, they triumphantly ask, “When saw we thee,” in these various conditions “and did not minister unto thee?” But our Lord replies, “Inasmuch as ye did it not to one of the least of these, ye did it not to me.” They might have done it to the great, but they neglected and despised the least, and as judgment is based upon one law, these must be condemned by the same law that justified the righteous. This brings us to

#### 6. EXECUTION OF THE JUDGMENT.

“And these shall go away into everlasting punishment; but the righteous into life eternal.”

v. 46.

The first clause of this subject is a continuation of the preceding one, and refers to the

punishment of the lost. *Everlasting* punishment, represents the future life, or condition of those out of Christ, it being the legitimate effect of the transgression of the divine law. The law given to mankind is spiritual; (Rom. vii: 12, 14), and so must their rewards be spiritual; that of the wicked, being "Indignation and wrath, tribulation and anguish, upon *every soul of man that doeth evil*; of the Jew first, and also of the Gentile." Rom. ii: 9. This condition of mind being everlasting, it is eternal reprobation, a state of being beyond the reach of hope, of mercy, of compassion, or of relief during the countless cycles of eternity. To explain it away, or to disbelieve it, would only paralyze the chances of escape. The Lawgiver and King has described the execution of the sentence; from this there is no appeal.

144. "*But the righteous into life eternal*". v. 46.

Eternal life, represents spiritual mindedness, and peace, (Rom. viii: 6), a state of full and unending communion and unity with the Divine Being. (Jno. xvii: 3). Thus the final reward of the saved is also spiritual; being, "glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile". Rom. ii: 10. The "righteousness, and peace, and joy in the Holy Ghost," Rom. xiv: 17, of the saved runs parallel with the punishment of the lost, both being unending.

This completes this chain of the Prophecy, and closes the historic predictions of our Lord.

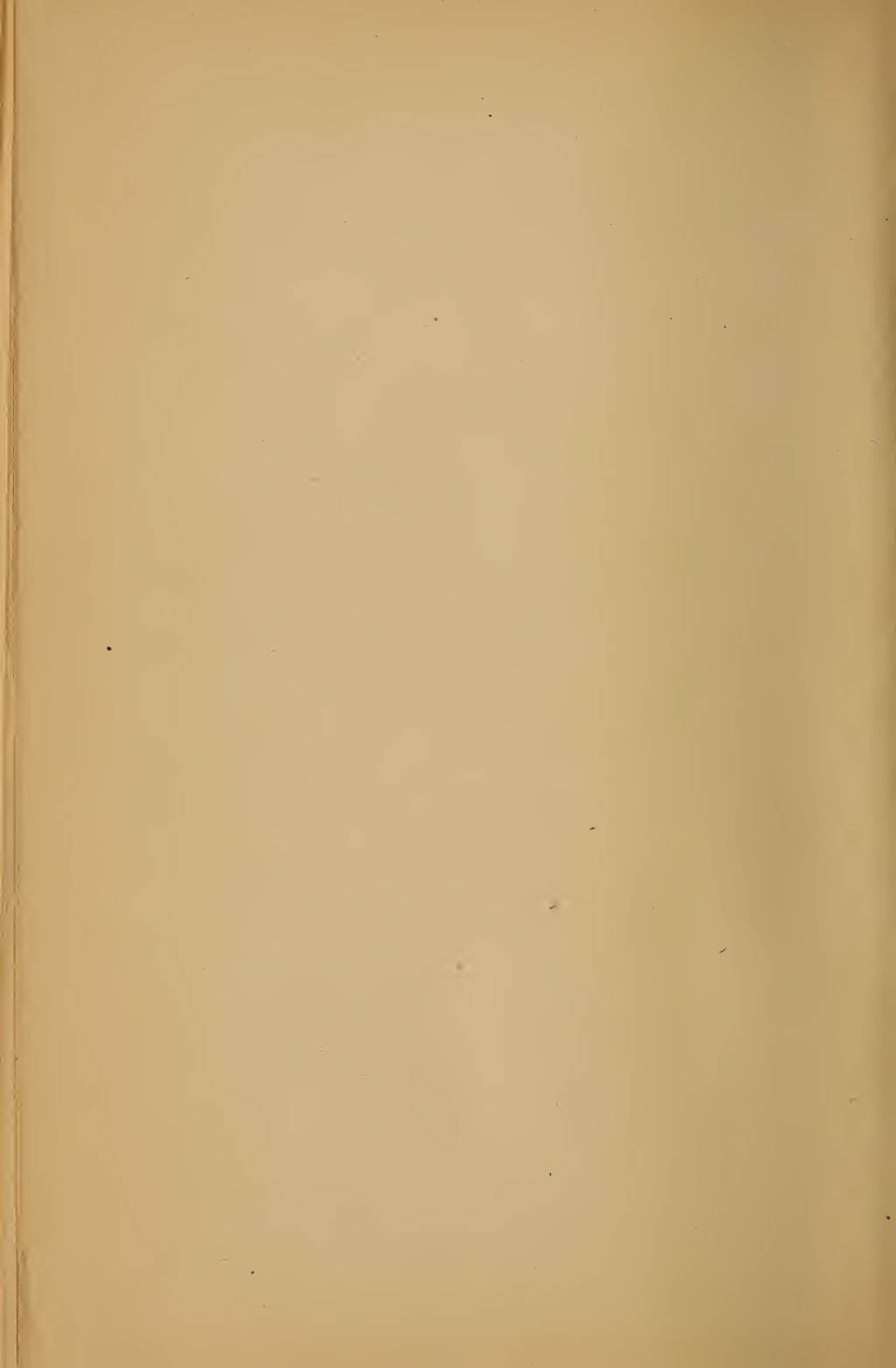
It appears evident that no person can claim to believe in him as the true Messiah, and reject the teachings of this book. The unity of the Church will be advanced, as far as it is believed and obeyed by those claiming to look for his immediate return to judge the world. All will act according to their future condition in eternity. Amen.

















BT  
370

LIBRARY OF CONGRESS



0 021 066 106 2